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ANTHROPOLOGICAL REPORT

ON

SIERRA LEONE.

BY

NORTHCOTE W. THOMAS, M.A., F.R.A.I.,
GOVERNMENT ANTHROPOLOGIST.

PART III.

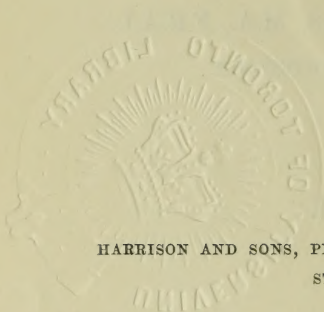
TIME GRAMMAR AND STORIES.

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PREFACE.

The first twelve stories were recorded from the mouth of various members of my staff. The remainder were taken down at Bo School and read by the narrators into the phonograph. The text of my transcription did not, however, on subsequent examination, correspond to the phonographed text, and the printed text is a compromise. The stories are printed as spoken, and uniformity of spelling has not been aimed at where pronunciation varies.

N. W. THOMAS.

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INTRODUCTION.

§1. The Timne language is spoken in the area shown on the map (Vol. I, Frontispiece), but it is only of late years that it has reached the sea north-west of Sierra Leone. Schlenker said, writing in 1854, that they possessed the south side of the River Sierra Leone from $11^{\circ} 15'$ to $13^{\circ} 10'$ W. and from $8^{\circ} 15'$ to $9^{\circ} 6'$ N. These limits are not very precise, but it is clear that the westerly extension refers to the Kwia country, north of the colony proper; the eastern boundary is placed nearly thirty miles too far to the east, and the northern boundary nearly the same amount south of its proper place.

§2. Koelle (*Polyglotta Africana*) gives specimens of Baga and Landoma, both of which are closely allied to Timne, and the Landoma appear to be the Rio Nuñez Baga, of whom he says that they have a different language from the Isles de Los and Rio Pongo Baga.

A Timne tradition recorded by Schlenker says that the Baga (Baka) were expelled by the Timne from Port Loko. If this is so, it is clear that there must have been a Baga invasion preliminary to the Timne invasion, said to have come from the east, as it is clear that Timne and Baga are fractions of a single tribe.

It is, however, difficult to see how the Baga, on this theory, reached their present seat, unless they are more numerous than appears to be the case. The Rio Pongo would perhaps be accessible by sea, but the Rio Nuñez appears to be too remote for a wholesale emigration by sea, and a land journey can hardly be regarded as probable.

As the Timne tradition makes them immigrants from the east some four (?) hundred years ago, contemporaneously with a Mandingo migration apparently, it is at least equally probable that the Timne were separated from the Baga groups by a wave of Susu invasion, as that the Baga were forced away from Port Loko by pressure from the

Timne or in actual war. There is said to be a Landoman tradition that the Timne migrated east under pressure of the Susu.

§3. As to the position of Timne among West African languages, there is not much light. It belongs to the sub-family which inflects nouns by means of prefixes, and makes, as a general rule, the adjective, and in the case of inanimate objects the pronoun added to the verb, follow the prefix of the noun—*e.g.* k-ənɿ kə-bana kə-bak ar-on ara-fino (a big tree blocks the good road).

It is thus brought into relation with both the Bantu and the Hamitic families of languages, and some thirty years ago G. A. Krause (*Zeits. f. afrikanische u. oceanische Sprachen*, I, 250) maintained that Timne is actually a Bantu language. His arguments are, however, vitiated by the assumption that all Bantu roots are monosyllabic. Moreover, out of the fifteen Bantu roots assumed by Krause in his best examples, only eight are recognised by Meinhof in a form approximately resembling that demanded by Krause's argument.

Further, it is generally recognised that the roots of a considerable number of Bantu words are identical with those of the Soudanese languages; no mere partial evidence of root identity, therefore, carries the matter further. As regards the formative elements, these are by some Bantu scholars derived from an Hamitic language; and if they were taken over by the proto-Bantu, they may equally well have been taken over by Soudanese tribes in close contact with Hamitic languages. At the present day non-prefix languages in the vicinity of prefix languages tend to take over their prefixes and the general construction dependent on their use.

There is, however, so little agreement upon either the essential characters of the Hamitic languages or the frontier between Hamitic and Soudanese, that theories seem to be premature.

GRAMMAR.

§4. The following sketch of Timne grammar does not profess to be more than a summary of Schlenker's work, with which I have compared bulky manuscript materials kindly loaned by the Church Missionary Society. References to Schlenker's grammar are in Clarendon type, *e.g.*, **S. 5**.

§5. PHONETIC SYSTEM.

CONSONANTS.

b.	p.
ḃ, resembles gb ; with glottal stop ; often near ḡ.	r, flap r. ṛ, rolled r.
d.	s.
f.	š, fricative, as in show.
ḟ, bilabial.	t, postdental, unexploded ; resembles English th in sound.
h (rare).	
k.	
l.	ṭ (tš), retroflex t, often heard as tr, or č,
m.	
n.	w.
ṇ, velar nasal.	y.

VOWELS.

a, father.	i, ravine.
ṁ, forward a.	ī, it.
ə, the (before consonant).	o, so.
ʌ, but.	q, all, pot.
e, close e.	u, fool.
ɛ, very narrow e.	u, foot.
ɛ, let.	

DIPHTHONGS.

ai.	qi, oi.
au.	ui.
ei.	öi.

TONES.

' high ; ` low ; ✓ falsetto (long), or numbered (1, high ; 4, low).
 ~ sign of nasalisation.

§6. As regards the consonants the most conspicuous features are the absence of g, and relative unimportance of d on the one hand, and the presence of an exploded retroflex t (ṭ); as an auslaut it is derived, at least in some cases, from an earlier form tu.

It should, however, be noted that g is found in combination with b (ḅ), though the sound often resembles kp more closely than gb.

Final ṛ is frequently strongly rolled ; š is midway between s and sh and is perhaps a retroflex s.

Among the vowels the distinction between open a (a) and closed a (ạ) is sometimes important ; the latter sometimes becomes ə ; generally speaking ạ is the common vowel ; the difference is made in these pages only when confusion might arise.

a, ạ, e, ẹ, and i, ị, are distinguished only where there is risk of confusion.

Letters are pronounced as in Southern English, unless otherwise stated. It should be remembered that consonants are usually very fully articulated, so as to produce the effect of a neutral vowel sometimes, *e.g.*, Tumq̣k, səmq̣k (= smoke). In the texts, which present the sounds as heard, these intensive vowels have, as a rule, been noted, where the individual words are not separated, as in q̣kələpa (= q̣ kələpa), he again said.

Some of the vowels are diphthongised, especially before ñ ; and the vowel in ɬeñ is almost the same as in English chain.

The falsetto tone is used with monosyllables such as *sɛ̀n̩k*, all.

§7. **Stress.**—The stress usually falls on the first syllable of a word, exclusive of prefixes; the incidence is not changed by a suffix. There are a few exceptions such as *kəbalǎi*, basket; *kəɾǎ*, scrape off. In the case of nouns with inseparable prefixes the first syllable takes the stress, as the vowel is properly part of the word, though normally no Timne word begins with a vowel, pronouns excepted. Where a noun is associated with a word that may be a verb or an adjective, the main stress falls on the verb in the first case, on the noun in the second.

§8. **Tones.**—The rôle of tones in Timne is comparatively small, owing largely, no doubt, to the part played by prefixes in distinguishing the homophones. Among words distinguished by tones may be cited:

bì, hole; *bí*, black.
asùm, fast; *asúm*, dark.

Tones also play a certain rôle in sentences, *e.g.*:

kǒwǒ̀n, and the other.
kǒwǒ̀n, and he went inside.
kǒwǒ̀wǒ̀n, and the other went inside.

PREFIXES.

§9. The key to the Timne language is the use of prefixes (and to a less extent of suffixes, see §53).

(a) Prefixes are used with all nouns to denote the indefinite and definite states, corresponding to nouns in English without or with the article; and each of these forms has a corresponding plural (see Table II, **S., 13-19, 195-208**).

(b) The adjective takes a corresponding prefix, and is in many cases formed from the verb simply by the prefix. (**S., 18, 237**.)

(c) Pronouns are distinct for nouns indicating animate and inanimate objects; possessive pronouns of the animate class

and all pronouns of the neuter class, take a form corresponding to the prefix of the noun to which they refer (Table II, **S., 69-111**).

§10. The following lists show the principal prefixes (Table II), with the classes of nouns (Table I) to which they mainly refer; (*a*) are nouns indicating animate objects, (*b*) are nouns referring to inanimate objects (**S., 19**).

Table II also shows the correspondence of the more important classes of pronouns, and of the prefixes of the numeral.

TABLE I.—CLASSIFICATION OF NOUNS.

- | | | | |
|-----|---------------|---------------------|--|
| 1. | q (a) | ... | (a) human and rational subjects. |
| | u ... | ... | |
| 2. | a (ə) | ... | (a) animals, birds, snakes, etc. |
| | na ... | ... | (b) (i) shrubs, vegetables, products (some), trees (some); (ii) tools, furniture (in consonance with aka, əkə, thing). |
| 3. | a (tə, ɛ) | ... | (a) large animals. |
| | na ... | ... | |
| 4. | q (tə) | ... | (a) large animals. |
| | u ... | ... | |
| 5. | k(e), (t[ə]) | ... | (a) small animals, insects, collective nouns. |
| | | | (b) large trees and long objects. |
| 6. | i, a (m[a]) | ... | (a) small quadrupeds, birds, insects. |
| | n(a)... | ... | (b) some trees. |
| 7A. | r(a), (tə) | ... | (a) animals and collectives. |
| | (s) ... | ... | |
| 7B. | ra (na) | ... | (b) rope-like objects. |
| 8. | ma ... | ... | (b) liquids. |
| 9. | (ə) ... | ... | (b) (ii) materials, goods (in consonance with eyɛt things). |
| 10. | q ... | ... | (b) local nouns. |
| 11. | a, ɛ, kɛ, ma, | (b) abstract nouns. | |
| | q, ra, s, tə. | | |

§11. (a) It is clear from the table that certain prefixes are used in the singular only :

d(a), i, k(ə), ñ, q, r(a), rə, t(a), u, w ;

others are used in the plural only :

ña, p(ə), y(a), y o.

Either singular or plural are :

a, ɛ, m(a), ñ(a), ṭ(a), s.

(b) Of these ɛ and q are unchanged in the definite state ; but u is sometimes found for q in the indefinite state.

(c) kə, pə, rə, and ṭə, become ka, pa, ra and ta in the definite state, but may also prefix the vowel a, which is used with the indefinite forms ka, ma, na, ña, ra, ta, ṭəna, cows, ṭana, the cows.

(d) aña may be changed to an before d, n, t ; am before b, m, p ; añ may also be used for an and am, and is found before b, f, and k ; man may be used for ma. But these variant forms are used only with nouns : *e.g.* antis, knife, ampqro, Porro, añfəm, people, etc.

(e) The ordinary vowel for forming the definite state is a, but i may be used with ñ(a) in the singular and ma in the plural.

§12. It is of some importance to note that the prefix is inseparable in words that originally began with a vowel, such as kota, cloth ; rim, word ; nan̄t, fire. Where the prepositions ro or ra precede such words, the prefix is *not* dropped according to the ordinary rule (§68), *e.g.* rokqr, in the farm, ro bump, on the head.

In other respects, however, inseparable prefixes follow the same rule as separable prefixes.

§13. Adjectives follow their nouns in the definite state ; a is the definite prefix for all save—

- (i) Adjectives with nouns in ɛ or y, which take ɛ.
- (ii) " " " " o or w, " " o.
- (iii) " " " " i(ñ), i(ma), which take i.

ANOMALOUS FORMS.

§14. Certain anomalous prefixes and forms are found in nouns in common use :—

- (a) taşəm, maşəm, beetle.
 kałop, ęłop, fish.
 wer, ęer, rat.
 wir, ęir, goat.
 wqr, ęqr, duiker.
- (b) wan, wut, child.
 wat, afęt, child.
 wuni, afəm, person.
- (c) ñof, yof, moon.
 rafon, afon, hair.
 kaťa, maťa, hand.
 kayaka, dayaka, good rice.
 kəla, pəla, rice grain.
 rasa, masa, breast.
 ęei, maęei, thing, matter, character.

§15. A number of words have either no plural or no singular form, *e.g.* afať, iron; makomp, palm wine; edi, dust; sqnt, pubic hair.

NOUNS.

FORMATION.

§16. (a) Abstract (verbal) nouns are formed from verbs by prefixing kə to the infinitive; *e.g.* kəbak, being hard, hardness, from bak, to be hard; kəbal, expulsion, from bal, to expel.

(b) Other nouns are formed by the prefixes a, ę, ra, eis; *e.g.* abiai, journey, from biai, to go on a journey; edi, victuals, from di, to eat; rabaki, old age, from baki, to be old.

(c) Local nouns are formed with a prefix o, corresponding to the noun öder, place (understood). Similarly tools, etc.

take the prefix *a*, corresponding to *aka*, thing; materials take *ə*, corresponding to *əyət*, things.

(*d*) Nouns denoting an agent are formed by a prefix *o* from verbs, *e.g.* *obok*, a mourner, from *bok*, to mourn.

(*e*) Many verbal nouns are joined to *wuni*, person, to express the same idea; *wuni kədif* is equivalent to *odif*, murderer.

GENDER.

§16. Gender is not indicated by any change in nouns; sex is shown by the use of the words *runi* (male) and *bəra* (female), or by different words, *e.g.* *kətəpi*, cock; *kəbət*, hen.

§17. In pronouns (§9) two genders, common and neuter, are distinguished.

NUMBER AND CASE.

§18. Number is indicated by the prefix (see *ante*, §10). The direct object of a verb, of which there may be two, or even three (§50), follows the verb. Of, to, with, etc., are indicated by prepositions or by the form of the verb in certain cases, *e.g.* *yqna*, to make for (a person) (§§52, 53).

§19. The vocative is indicated (*a*) by its place, or (*b*) by the absence of prefix, *e.g.* *yari*, pussy.

ADJECTIVES.

§20. Attributive adjectives are (*a*) Derived from verbs by the addition of prefixes determined by the form of the noun (§13), *e.g.* *baki*, big; *bak*, laden; *baki*, unloaded. (*b*) Compounded by verbs and governed nouns: *qba amera ban*, passionate; *oṭui faṭ*, inaccessible; *qfqf ṭei*, talkative. The verbs so used are: *ba*, have; *kaṣi*, refuse, fail; *bqt*, be pleasant; *fqi*, be easy; *ṭara*, know; *ṭui*, be hard; *yəṇki*, be soon, quick. Verbs compounded with *ṭei*, thing, expressing adjectives with the terminations *able*, *-ive*, *-ish*, *-ful*, etc., may be placed under this head. (*c*) From other nouns which may drop their own prefixes, *e.g.* *ošəm okapet*, a town animal. (*d*) From these adjectives are formed

negative adjectives by prefixing *te* (tše). (*e*) *Bə*, all; *bər*, all; *rəman*, pure, all; *səŋk*, all; *son*, only, and other adverbs, are used as adjectives. **S., 46–50.**

§21. Adjectives derived from transitive verbs are used in an active sense (with an object), or a passive sense, *e.g.* *taŋki*, which means either melting (active) or melted.

It should be observed that certain participial adjectives have a gerundial sense, *e.g.* *bara*, to be added; whereas *dif* means simply “killed.”

§22. Attributive adjectives follow the nouns they qualify. *Wuni*, *wan*, and a few other nouns take adjectives without prefixes (see §§ 9, 13).

§23. Predicative adjectives take no prefix, unless they immediately follow *yi*, to be, or a similar verb; if an adverb separates verb and adjective, or the verb is negative, no prefix is used. **(S., 237.)**

§24. Adjectives are compared by the use of *ta*, yet; *qta bunda*, it is bigger; or *tas*, *tasi*, *tasa*, past.

For the superlative the word *bə*, all, must be added: *qtasiŋa bə*, he is best. **(S., 52.)**

§25. Personal (*u* used with nouns denoting animate beings) possessive adjectives are: *mi*, *mu*, *qŋ*, *su*, *nu*, *naŋ*, with the appropriate prefix, which is the same for all persons, except sometimes the third (see Table II for neuter forms, used with nouns denoting inanimate beings. **(S., 103.)**

Prefix.		1st person.		3rd person.
<i>q</i> , <i>u</i> , <i>w</i> (indef.), <i>kə</i>	...	<i>kəmi</i>	...	<i>kqŋ</i> .
<i>ŋa</i> , <i>a</i>	...	<i>ami</i>	...	<i>ŋqŋ</i> .
<i>ə</i>	...	<i>əmi</i>	...	<i>yqŋ</i> .
<i>q</i> , <i>qw</i> , <i>ka</i> , <i>aka</i>	...	<i>kami</i>	...	<i>kqŋ</i> .
<i>ta</i> , <i>t</i> , <i>s</i>	...	<i>təmi</i>	...	<i>tqŋ</i> .
<i>aŋa</i> , <i>aŋ</i> , <i>as</i> , <i>ta</i>	...	<i>taŋmi</i>	...	<i>tqŋ</i> .
<i>ma</i>	...	<i>mami</i>	...	<i>mqŋ</i> .
<i>ra</i>...	...	<i>rami</i>	...	<i>rqŋ</i> .

TABLE I.

PREFIXES.

To face page xiv.

Prefix No.	Nouns.				*Pronouns.						Prefix No.	Numerals.					
	Indefinite.		Definite.		†Possessive (neuter).		Verbal (neuter).		Demonstrative.	Relative.		Indefinite.				Definite.	
	A.	A (plural).	B.	B (plural).	1st.	3rd.	Subjective.	Objective.				1.	2.	3.	4.		2. etc.
A.—SEPARABLE.																	
1	a-, ña-...	... ma-, tə-, q-, yq-, ya-	am(a)-, am-, an-...	ama-, ta-, ata-, q-, qyq-, etc. ...	ami ...	ñqñ ...	ña ...	ñi ...	añe, aye	aña ...	...	1	ñ- ...	ñ- ...	(ñ-) ...	m- ...	añarəñ.
2	da-, ra-, rə-	... na-, tə-, q-, yq-, ya-	ara- ...	ana-, ta-, ata-, q-, qyq-, etc. ...	rami, dami ...	rqñ ...	da, ra, rə ...	ri, di ...	are ...	ara ...	...	2	r-, ow-...	om- ...	om- ...	om- ...	qwqmarəñ.
3	q-	... (pl. of 1) ...	q-	...	qmi ...	yqñ ...	e ...	yi ...	eye ...	eye, qya ...	...	3	y- ...	yq- ...	q- ...	y- ...	qyqəñ.
4	i-, a-, ña-	... ma-, man- ...	ina-, aña(a)-, an-	ama, aman- ...	ami, imi ...	ñqñ ...	ña ...	ñi ...	añe ...	aña ...	...	4	n- ...	...	...	...	...
5	kə-	... tə-, pə- ...	ka-, aka-...	ta-, ata-, pa-, apa- ...	kəmi (kami) ...	kqñ ...	kə ...	ki ...	ake ...	aka ...	...	5	k- ...	...	...	...	...
6	ma-, man-	... (pl. of 1, 4)...	ama-, aman-	...	mami ...	mqñ ...	ma ...	ma, ña ...	ame ...	ama ...	...	6	m- ...	m- ...	m- ...	m- ...	amarəñ.
7	na-	... (pl. of 2) ...	ana-	...	nami ...	ñqñ ...	na ...	ni ...	ane ...	ana ...	...	7	n- ...	n- ...	n- ...	n- ...	anarəñ.
8	q-, u-	... a-, ña-, tə ...	q-, qwq-	... aña(a)-, am-, an-, ta-, ata	kəmi ...	kqñ ...	q ...	kq (kqñ)...	qwe ...	qwq ...	...	8	k-, ow-	om- ...	om- ...	om- ...	qwqmarəñ.
9	pə-	... (pl. of 5) ...	pa-, apa-	...	pəmi ...	pqñ ...	pə ...	pi ...	ape ...	apa ...	...	9	p- ...	pə- ...	pə- ...	p- ...	aparəñ.
10	ta-	... (ma-) ...	ata-	...	tami ...	tqñ ...	...	...	...	...	...	10, 13 }	t- ...	t- ...	t- ...	t- ...	atarəñ.
11	tə-	... (pl. of 1, 3, 5, 8)	ta-, ata-	...	təmi ...	tqñ ...	tə ...	ti...	ate ...	ata ...	...	11	...	...	...	...	...
12	yq-, ya-	... (pl. of 1, 2)...	eye-, qya-	...	emi ...	yqñ ...	e ...	yi ...	eye ...	eye, qya ...	...	12	y- ...	y- ...	...	y- ...	qyqəñ.
B.—INSEPARABLE.																	
13	d-	... s- ...	ad-, qd-	... as- ...	təmu ...	tqñ ...	tə ...	ti ...	ate ...	ata ...	...					
14	k-	... t-, p-	ak-	... at-, ap-	...	...	tə, pə ...	ti, pi ...	ate, ape ...	ata, apa ...	...					
15	n-	... m-, y-	añ-, in-	... am-, qy-	...	...	e ...	yi ...	eye ...	eye, qya ...	...					
16	r-	... n-, s-	ar-	... an-, as-	...	...	...	...	...	...	...
17	w-	...	ow-	...	...	...	...	...	...	...	...

* The pronominal forms refer to column 1 of prefixes only.

† For possessives with animate nouns see §25.

The ordinary form, compounded by a word meaning "of" and a personal pronoun, always follows the noun; the emphatic form generally uses the prefix q (a) when it agrees with a noun denoting a living being, and usually precedes the noun. (**S., 79-85.**)

With neuter nouns the prefix corresponding to the noun is used (Table II; **S., 103-108**). There is also a form composed with *ti*, it, the, preceded by the proper prefix, which refers solely to inanimate objects; *kaṭi* (pl. *aṇaṇ*) is also used as a demonstrative, meaning "that." (**S., 109.**)

§26. Interrogative adjectives are the same in form as the pronouns (see §39).

§27. Demonstrative adjectives prefix *a* to the distinctive consonant of the prefix of the noun, followed by *e*, *e.g.* *are*, *ake*, *this*; *qwe* and *eye* are used with *q*, *d*, *e*, *y*. *e* is dropped and *aṇ* added to form the second demonstrative, *e.g.* *araṇ*, *that*; *ke*, *raṇ* are added to the full form of the emphatic pronoun (§34) to form a compound demonstrative, *e.g.* *diare*, *it is this*; *diaran*, *it is that*. (**S., 303-316.**)

§28. Indefinite numeral adjectives are:—

bə, *səṇk*, *all*.

son, *only*.

lqm, *another*.

nam, *a certain*.

NUMERALS.

§29. Numerals take different forms according as they are used absolutely, with nouns denoting animate beings, or with nouns denoting lifeless objects. In the latter case the form of the prefix follows that of the noun (see Table II).

	Absolute.	Living beings.	
		Indefinite.	Definite.
1	pin	kin ...	qkin, ukin.
2	pərən	narañ ...	añarañ.
3	pəsas	asas ...	añasas.
4	panlə	nanlə ...	añanlə.
5	ṭamat	ṭamat, etc.	ṭamat, etc.
6	[ṭamat] rokin (with one), etc.		
7	[ṭamat] de rən (with two).		
8	[ṭamat] re sas (with three).		
9	[ṭamat] reñanlə (with four).		
10	[ṭəfat].		
11	[ṭəfat] pin.		
12	[ṭəfat] pərən.		
20	kəba.		
21	kəba pin.		
30	kəba ṭəfat.		
40	təba tərən.		
50	təba tərən ṭəfat.		
60	təba təsas.		
70	təba təsas ṭəfat.		
80	təba tanlə.		
90	təba tanlə ṭəfat.		
100	kəmə kin.		
101	kəmə kin nin rokəm (one on top).		
200	təmə tərən.		
1,000	awul nin.		
2,000	əwul yərən.		
100,000	əwul kəmə kin.		

§30. Tamat and tqfāt may be omitted in the following numbers: 6-9, 11-19, but only in continuous counting.

§31. Ordinals are—

tqtqkq } first.
mōta }
tando, second.

Succeeding numbers are formed with a relative pronoun and the verb beka, make; *e.g.* qwq beka asas, third; the same form is used for second also in the case of some inanimate objects.

§32. Distributives are formed by repeating the numeral, kin ukin, one by one. Adverbial numbers are formed by adding an to the forms win, marañ, etc.

Like possessive adjectives, pronouns fall into two classes: (a) personal, used by nouns denoting animate beings; (b) neuter, used by neuter nouns.

§33. PERSONAL PRONOUNS.

The personal pronouns are used with a verb in two forms: (a) simple, (b) emphatic; in all but the third person plural the form of the subjective differs from that of the objective pronoun (**S.**, **71**, **72**); there is a third form, used without a verb. The simple forms are:—

	Singular.				Plural.			
	Subjective.		Objective.		Subjective.		Objective.	
1	i	...	mi (na)	...	sə (a)	...	su.	
2	mə	...	mu (nq)	...	nə (a)	...	nu.	
3	q	...	kq (nq)	...	ña	...	ña.	

§34. Emphatic pronouns are formed from these by adding the letters in brackets. Absolute pronouns are formed by adding ñ to these forms again.

§35. Reflexive pronouns are formed by reduplicating the emphatic form and adding *nɛ* (self) to the second word.

§36. Pronouns compounded with *nɔ*, (here with, to, or from) and *rɔ* (there with, to, or from), have special forms for the third persons, *ɲɔɲ*, *ɲaɲ*; otherwise the simple objective forms are used, *e.g.* *nɔmu*, here with you.

§37. Demonstrative pronouns are as follows:—

	Singular.	Plural.
This	<i>qwe</i>	<i>aɲe</i> .
That	<i>qwɔɲ</i>	<i>aɲaɲ</i> .

These may be compounded with emphatic personal pronouns, *e.g.* *kɔnqwe*, this one. Absolute forms add *aɲ*, *oweaɲ*, this one.

§38. The relative pronoun is *qwɔ*, plural *aɲa*.

§39. Interrogative pronouns are :

kanɛ, who, whom.

ko, what.

reke, which.

to, how many.

§40. Indefinite pronouns are :

bɛ, *ʂɛɲk*, all.

kin, one, some one.

lɔm, another.

nam, *wuni*, some one.

wunɔ(ɲ), such an one.

wuni o wuni, every one.

Each other is expressed by a form of the verb (§52).

NEUTER PRONOUNS.

§41. The form of these is determined by the prefix of the noun (see Table II; §9 (c)).

§42. The simple form as a rule has a in its subjective, i in its objective form.

§43. Absolute pronouns are formed by adding ñ to the emphatic pronouns, *e.g.* kqñqñ, (this is) it.

§44. Emphatic pronouns are formed: (a) by adding a to the objective form of the simple pronoun, save that ki becomes kqñq, or wq; (b) by eliding the i of the words thus formed; (c) by dropping the a and assimilating the form to that of the objective pronoun; kqñq becomes kqñ; q and pə are used with impersonal verbs. (S., 91.)

§45. Reflexive pronouns are formed from the absolute pronouns by adding nę to the reduplicated form. Contracted forms are also in use, *e.g.* (full form) piañ pianę, (contracted) pia pianę, pępęnę.

§46. Demonstrative pronouns are formed from demonstrative adjectives (§27) by adding añ; areañ, this one.

§47. Relative pronouns differ from demonstrative adjectives by suffixing a instead of e to the distinctive prefix consonant, *e.g.* aka, apa, which.

§48. Interrogative pronouns are formed like the absolute pronouns by adding a; the only exception is kqna.

§49. Indefinite pronouns are:

ra, raka	} something.
tei	
tei o tei, everything.	

VERB.

§50. The form of the verb undergoes no change, but the moods and tenses of European languages are expressed by auxiliary verbs and particles. Verbs are personal or impersonal; the latter frequently take two objects. Some personal verbs may take three objects, *e.g.*, yepara mi kq alil, borrow me a canoe from him.

The transitive and intransitive (or passive) forms of the verb are often the same, *e.g.*, bqtar, to love, or, to be loved.

(6) The causative form turns an intransitive into a transitive form, *e.g.*, bakəs, to make heavy.

(7) The revertive form implies that the action of the simple verb is reversed, *e.g.*, kanti, to open (kanta = to shut).

(8) The suffix (ə)r indicates a pretence of the action of the simple verb, *e.g.*, bar, to pretend to have.

(9) The frequentative form implies the repetition of the action of the simple verb, *e.g.*, bokəs, to cry much.

§54. The above forms may be combined in various ways, *e.g.*, the suffix asiaanę indicates doing something for each other.

§55. In addition to suffixes, the meaning of the verb is modified by (a) auxiliary verbs, and (b) particles, which serve to indicate what are in European languages termed moods and tenses. The following table shows the principal modifications for mood and tense:—

TABLE III.—(a) AUXILIARY VERBS, (b) PARTICLES,
(c) INTERJECTIONS.

1. Subjunctive (ought, would, etc.)	(b) na, nan [2, etc.].
2. Potential (can, could) ...	(a) bəli, təna.
3. Conditional ...	(b) be [(1)].
4. Negative ...	(b) hę, fe, ęe (emphatic) [2, etc.].
5. Hortative (let) ...	(b) ęa, mę (1st sing.); ma, mę (3rd sing.) [1; 1 or 2].
6. Optative (prayer)...	(a) kańkq, yandėn.
„ (prayer against)	(b) kankq ęe, yandėn ęe, sakti.
	(c) sakq, ęehq.

[1] indicates that the word stands at the beginning of the sentence, [2] that it is in the body of the sentence.

The first form of these moods may be illustrated by a simple sentence: be i bəlihę na bal, if I were not able to write.

ta (5) is used at the beginning of the sentence, tqkqdi, let him go and eat; ma is used for the second person singular and all persons of the plural; mafənta, let us lie down. kankq (6) followed by a verb in the indicative, yandən by the imperative; a negative may be added; or sako, saki, təho be used to express a wish that something may not happen, *e.g.*, təhq (tq) mə tapmie, mind don't chop me.

§56. Verbs may also be compounded into other verbs, *e.g.*, baki sqt, to be difficult to sew—

- (1) bak, to be difficult.
- (2) bek, to be fit.
- (3) bqt, to be sweet.
- (4) fqi, to be easy.
- (5) kaši, to refuse, fail.
- (6) tara, to know.
- (7) tui, to be hard
- (8) yənk, yənki, to be quick.
- (9) ba, to have, governing a noun, *e.g.*—

(a) ba aməra, have sense, intend.

(b) ba kor, be pregnant.

(c) ba kədi, have to end.

§57. CONJUGATION. (S., 407–422.)

Aorist tense	...	...	iḃal.
Progressive tense	...	...	iḃi qḃal; mine me ḃalaḃ.
"	"	...	iḃi ḃal; iḃq ḃal, etc.
Perfect tense	...	...	ipon ḃal.
Future tense	...	...	iḃi (iḃə) ḃal; mine me ḃal.
"	"	...	iḃi kq ḃal.
"	"	...	iḃi re ḃal; iḃi poḃ ḃal.
" perfect tense	...	...	iḃi re poḃ ḃal.
Imperative mood	...	...	ḃal (sing.), ḃal nən (plu.).
Infinitive mood	...	...	ḃal, kəḃal; taḃal, təkaḃal.
Participle	...	...	ḃal, ḃalaḃ.

§58. The perfect is formed by the auxiliary verb pon, to finish; the future may be formed with ti or ta, with the

particles *me*, *m̄q*, *ma*, used as mentioned above (§55), or by using the verbs *kq*, to go, *re*, to come.

The progressive tenses are formed with *yi*, to be, and the simple participle; the particles *me*, *m̄q*, *ma*, with (*a*) the participle in *añ*, and (*b*) the verbs *kq* and *re*; the particles *ti* or *ta* with the simple participle; or the verb *bq*, to be engaged in, with the simple participle.

§59. There is, properly speaking, no present tense, as the form *ibal* means I write, or I wrote.

The participle is either active or passive in meaning; *bal* means writing or written; the suffix *añ* indicates that the action continues at the time of speaking.

§60. The passive form is often supplied by the third person plural with *a* as the pronoun; *adifkq*, he was killed; or by a real passive use of the verb, *akənt̄ ka poñ butəs*, the stick has been shortened. Some verbs like *bqtər*, to love, are both active and passive in sense; and other verbs may be found in a passive sense, *e.g.*, *masar ame ma ba kəpat*, these stones have to be cut. In this connection it may be recalled that participial adjectives are also active or passive in sense.

§61. The subject stands first; when the subject is a noun, a reinforcing pronoun precedes the verb. The interrogative sentence follows the same order as the affirmative.

§62. The object follows the verb; and when there is more than one object, they follow the inverse order defined by the suffixes of the verb, the object of the simple verb coming last (§50).

§63. In the second person singular imperative no pronoun is needed; in the plural it follows the verb, and any object pronoun precedes it. If the imperative is negative (with *te*) the pronoun precedes the verb.

§64. A pronoun object may follow the auxiliary verb and precede the principal verb, on which it really depends; *e.g.*, *qtəpon mu sqm*, he will altogether devour me.

§65. Two pronouns are used with impersonal verbs—*q* and *pə*; *q* expresses a state which was or used to be, or is regarded

as usual; pə is used of the immediate past and the present; q yim'li tenqñ, it is gloomy to-day; pə bia, it is getting dark. Pə is commonly used with the long form of the verb, *e.g.*, pə lompi, but it is possible to say q lom p or q lom pi, though the latter usage is infrequent.

ADVERBS.

§66. Adverbs may be single words or phrases; in the former case they may be used generally, or associated with certain verbs or adjectives.

Generally speaking they follow the word they qualify; a few come between pronoun and verb, or auxiliary and main verb.

§67. Among the more important adverbs are:—

- | | |
|-------------------------|---------------------------------|
| (a) bə ... all, wholly. | səñk ... all. |
| ben ... truly. | sq... ... again. |
| bo ... only. | ta yet (not). |
| fisa ... better. | tahq ... not. |
| hali ... very. | to how. |
| lomp ... quickly. | te not. |
| rəs ... quite, first. | yai ... in vain. |
| | |
| (b) bət ... early. | pali ... all day. |
| dis ... yesterday. | tani ... soon. |
| bes ... all night. | taṗə ... formerly. |
| hã ... till. | tete ... now. |
| nana ... to-day (past). | tenqñ ... to-day (not
past). |
| | |
| (c) de, re, di, there. | |
| ri. | |
| də, rə ... here. | |
| lənken yonder. | |
| rañ, ro yonder. | |

(d) hq (ta), not ?

fqta.

ko ... why ?

to ... how.

teke ... where.

tela ... when.

For fuller lists, see Schlenker, §§171–185.

The falsetto tone is used with some monosyllabic adverbs, *e.g.*, šě ñk.

PREPOSITIONS.

§68. A preposition precedes the noun it governs, and the prefix of the noun is dropped; many of them are used as adverbs also.

(a) dɛ, rɛ	...	...	...	with.
hā	...	...	...	till.
ka, kə	...	...	...	in, through, by, from, at, on, of, with, etc.
ro	...	...	...	with.
ta	...	...	...	except.
ɬə, ɬa, ɬəka	...	...	...	for, after, as to.

(b) nq	...	...	...	here with.
ra, ro	...	...	...	at, in, to.
rq	...	...	...	there with.

It should be observed that the sound a indicates nearness, o remoteness; cf. the vowels rañ (near), ro (remote) yonder.

With the prepositions ra and ro the prefix is usually dropped, ropet, in the town.

CONJUNCTIONS.

The principal conjunctions are :—

a	...	...	...	and.
be	...	...	...	if.
be pəyi...	...	...	...	if.

də, rə	...	...	...	and, or.
ka	...	...	...	and.
kama	...	...	...	that.
kərə	...	...	...	but.
ma, mē, mō	as.
ó	and.
tañho	that not.
ṭəka	therefore.
ṭa	for.
yə, yi	and.

TIMNE STORIES.

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TIMNE STORIES.

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TIMNE STORIES.

AÑFƏM NAKADIRA.

THE SLEEPY MEN.

Añfəm ñakadira ñarañ an ñanə. Tə qwq yif:
Men sleepy two met together. So the other asked :
mbqri mqukqi ? Tqpa : a bal mi
my comrade, where are you going? So he said : they drive me away
tə kədira kəbana Tqpa munqna di mənkkqi
for sleeping too much. So he said : where are you going ?
Tqwú qkali mə pai tə kədira kəbana tabalmi.
So the other one said : say for sleeping too much they drive me.
Tqtətkq qpa mainyira rasqno ; kamainyira, diq
The first one said : let us sit here ; so they sat, there
qdira ; rə ainyirañ q rə mir kq tə ainyirañ
he slept ; there the python came and swallowed him ; so the python
qkal robot kankwi qkəl kq mir kq
went to water-side ; and the crocodile again swallowed him ;
de qkǎ romanť qrě kal mřr ankwi ;
there the water animal came and again swallowed the crocodile ;
də qkǎpəra qdéka kqtan de qre dif
there the hunter came walking, there he came killed
qka romanť.
the water animal.

De a re řin kq, rə a re bap ankwi,
There they came and skinned it, there they found the crocodile,
də awura ankwi, kakəl řin ankwi,
there they took out the crocodile, again skinned the crocodile,
de abap ainyirañ, de akəl řin ainyirañ,
there they found the python, there they again skinned the python,
de a kq bap qlanba ; diq qponsine
there they found the man ; there he wiped himself

Oyeba kanēkē q̣baɸ oyeba radiɾe q̣baɸ ankant̪;
 He who has "sponge" finds one who is greedy brushing the bush,
 q̣karanē makq̣mē; ṃqbək q̣baɸ
 he brings with him palm fibre; when he meets him who brushes
 ankant̪ ṭq̣ koriḳq̣ ṭq̣pa ṭa kanēkē ṭq̣diṛ
 the bush, he salutes him, he says: for sponging, that's why he
 comes,

təwə qpa	minən mæn	ʃarədɪr ^w	qɔbana	tə iwur ^w		
so the other says :	I myself	for greediness	great	I come from		
ropet	tɔpa	han	ipo	baf	akɔr	ake
the town ;	he says :	till	I finish	brushing	the farm	this,
nɔbəlɛ	di re	anak.				
you cannot	eat	here rice.				

Topa ampaipami t̃idine ní hantañkañ;
He says my pipe I will be satisfied to eat for ever;
q̃pobaf; t̃q odir̃ q̃pa d̃ine ni ðo
he finishes brushing; so greedy man said: only be satisfied with it
k̃er̃e t̃ibalamu yet̃emedi.
but I will "greedy" you my food (not give you food).

Qrani kadirobana q̣ton̄boi q̣ker̄q̣ adaradi
The wife of the greedy man, when she cooks, carries the food

rokant; neke kənapī ɔtɛ tɛnša ʔafɛti.
to the bush; the sponge obstinate stays looking for grains that
fall.

Tɔnɛke kənapian ɔpa aɪfəm amu ñakɔ kəbansəmi;
So the sponger says: your people, they go and welcome me;

a: ñbuke ña ropɛʔ ʔara dirəmu. Tāpa
they say you ran in the town on account of your greed. So they
from them say:

traikode; ɔpa ʔitraikɔ hañ kərən kaluluk;
try him; so he says: I will try him for a whole year;

rɔyi hañ ka pobɔf; hañ kayɔʔa
there he stays till they finish brushing; until the trees cut down

epowos han, katɔi. ɔyira tuñ; ɔmpaipami
finish drying all, they burn, he sits obstinately: my pipe is

abəkəmi; rɔyirə hañ kapuwunkər
enough for me; there he sits till they have cut down stumps

feu; ɔpa ʔakanɛke ʔɛ aʔɛlami kañka
altogether; so he says for sponging I am called so that

i re baləmu radir ka awɔn kobāla kɔ
I come and drive away greed from you. And they keep on refusing
him

anant kañka ɔfutane k ɔsumɔk kɔmɔ gokane
fire, so that he may stop smoking so that he may get up;

kɔ kɔwaj matɪs ɛpak kəba ʔakanɛke
so he went and bought matches, twenty packets; for sponging

ʔɛ diɓo šon ʔa kəpim yenkin radir. ʔa akɔʔɛla mi
I come only for removing now greed. So they went and
called me

rotɔrɔñ.
from the east.

Dír obana ɔkonɪwī anwutñaʔi osumərəña
Greedy obstinate man when he bears these children, sends them

ropɛʔ ka wont kɔn ɔ ñantəpo ñəkɔ' āpəla.
to town to his brother. He says: they will finish for him the rice.

Ta nɛkɛ kənapian ɔpa • omine ʔənɛkɛdi.
So greedy sponger says: I will keep on sponging.

Rɔyi	hañ kakuta	hañ ka bum akɔr ^w
There he stays	till they have hoed	till they have watched over the farm,

han kapəla pəlql.	kanəkə kənapīən	otəmər ^w	kəbaŋka
till the rice is ripe.	So greedy	sponger	builds a farm house,

k opa apəla pələl apɿ ʔai ʔara do mafita ɛfuke aʔe
so he says : this rice that is ripe I must know where they throw
the husk of it.

Taradirobanañ	qpa	məneke bu	keɾe	apəlapə
So greedy man	says :	you watch pot only	but	this rice
ntamhepide.		Nənəmən	kone mani	qwop bo
you will not taste it here.		Comrade	he himself	he persists in
kasumqəkəqən tuñ				
his smoking only.				

Anfəm ropet kansumər^w neke kənapien a' tətəraibo tun

People in town send to sponger, say that he must try only

kañka qwura	yeñkin dir ^w kənəpiñ	ropet
so that he may take out	now the obstinate greedy man	in town,
(i.e., bring back)		

kama	neke kənapian	yə yət	kəmani	y'qrani ka
so that	sponger	makes	friendship	with wife of

dir ^w kanəpi ;	ke obor ^w əkq	tin tətən	qwon
obstinate greedy man ;	so the woman	begins now to	go to

kokeakq anak.
steal for him rice.

kq gbom kq òpá mqlq esura mkaraña ? kq

So the woman says how many chapters do you read? he says:

kẹmẹ ẹ̀tẹ̀rẹ̀n ; kọ ọ̀bom kọpa ọ̀wade, ọ̀wosẹ̀mi
two hundred ; so the woman says keep trying, my husband

q̄karan bo ɛsura kəbǎ trai kə man wurakq̄
learnt only chapters twenty, try that you bring him

ropet aṇwutami me kom be, ópò somərəña
to the town; my children I bear, all, he has sent them,

ropet.
to the town.

Ka aṅwɔntɪŋɔn arekorikɔ kɔpa nanɔ
So his brothers came and visited him ; so he said : fire
nəvɛri tonuɔ ; kamaŋkɔl.
is not here to-day ; so they returned.

Ka ambarinənḡ aresq korikq yq kal ḡo sq pà
So his father's brothers came again to visit him ; he only said
again

məməmə təb qpa. Tə dir^w kənəpiən qpa :
the same words he said before. So the obstinate greedy man said :

q: nakq lukami aṭeyṭi koṭe kaṅka
he said They came and brought me this thing because so that

kərepimi radir^m kərə t̪ubaiɛ pà'
he came and plucked the greed from me but it matters not,

ta ambarinəno aṅkalāne.	tq	qten omqri,	q
so his father's brothers returned.	So	he sought mori man,	said :

tomori qteyo owur^m kq deyo;
let the mori man do that he does not go out; so he came do;

 q aṭasoma ḡpuri ṭane.
he (obstinate because he has been used to it.
man) said :

Danyira hañ kqbera moṭon ; kq kanq qmanekqñ
There they sat till the woman cooked ; she told her friend

kq bq iwura tani anak kq yira yindi;
she said if I soon take out the rice, go and sit and eat;

gruni mətələmən yeñi, kəpuṭoño,
the man when he heard this, as soon as cooking was done,

komo fiane	kama	akane	neke kenapian
he "dies" (in pretence),	so that	they told	the sponger

kəməkətəri	ɬara afi	radir ^u kanəpi
to go and announce	death	of the obstinate greedy man

ropeṭ. Kq ikqeri nanqwi
in the town. So he said I will not go there ; this comrade

q, minən mərə neke tən qyqmi radır"
he said, I when I watch pot, so he does me greediness.

Ta' neke kə napiən qpa mantəbo soñ ropet
So sponger said : let us not send to the town

keṭin ibā tatāla yi kasañkiñ. Tə qbera qpa
for nothing, I have the hoes and cloth. So the woman said :

m̃, owosəmi ofoḡe mañ ka akasañke kəmu à'
no, my husband should not be buried with cloth your and

qfoḡe beṣa katała kamu ; tañkoḃo ropet ;
should not be dug with hoe your ; you must only go to the town ;

tq qpamən : ñ ñ ikôḡ anak ainye nyi mila tapã
so he said : no I will not go ; this rice is what I have long been

neke tasədi ni boe.
watching for, we must eat it only.

Tayira qtan, ka anṭəmaña ; qtoḡma ka owunñfi
So they sat a little, so they stood ; namesake of the dead
man,

kəmo der̃, qkarane kota kamare kasañke ;
he came, brought with him cloth so that they came and
dressed

dir̃ka nəpiən kamawurākq kamakq beṣ
the obstinate greedy man, they bring him out they go and dig

kaboma kamaḃasi kq, kamakqboṭ roboma
the grave, they took him, they went and put him in the grave ;

kamaḃoposər̃ tonq amfos ña beṇḡ bo
they filled in the grave ; behold the corpse they buried only ;

kəmokəl wufutḡ ri. kəmokobaš anak kəma
he returned rose up quickly He went and took the rice ; he
from there.

bukəne ni y' qranikqñ ; tunḡho ampələ kabip ;
ran with it and his wife ; behold they forgot the spoon ;

Mañqotqyira təkădie aneḡ kabip ;
when they went and sat to eat, they did not see the spoon ;

neḡkəkənapiən ḡnəna kəmo tãñəña kabip
sponger saw them, he carried for them the spoon,

kq keke àkămādi yeṭ be kamañkorineḡ
he said here it is, and they ate things all, they saluted each other,

kamanšel kamantuikəla yet kamañkone ropet.
they laughed, they packed the things, they returned to the town.

Mambe ropet; kəkas kən qləm
When they reached the town; to his father, he counted
epən kəbā kq muṭi neke kobānañ məmū.
pounds twenty; he thanked great sponger thanks.

QLAÑBA ẸẸNE ẸAMALAÑBA MQÑ

MAN WHO IS LEFT ALONE ON ACCOUNT OF HIS AMOROUSNESS.

Tapē qłañba koinyirari qba malañba obana
Long ago a man sat there, he had great love (desire) for women.

Qrebutene onantē sq, t' qbai qṭelakq;
When he remained without marrying, so king called him;

r' qkqyira. Qkoḃo yirare ṭabal
there he (went) (and) sat. When he sat there, woman palavers

ṭəbəti anrani ña qbai qpolañ bāraña. T' qbai
many, the wives of the king he has copulated all. So the chief

qsekq kəkqṭila. Qkq ḃo tilakq,
tied him, he went and sold him. When he went and sold him

tqpa ka irake kəkakimi, katilanimi: r qlafəti
so he said this leaving, I am tired of it, selling me; there he

usem ufalir, ṭe okq yi rokant;
changed into a flying animal; so he went and lived in the bush;

kqməkwa bosonañ; aṇatekq tapē ṭērei
he went on lamenting; those who did not know him before,

anəñkq ḃwi a: kakəm; ṭe qḃasa mofila
when they see him, they say: bat; so he hung swinging;

qpa: yá ò.
he said: ya o (don't).

KANANTA KA' PANIS.

MARRIAGE OF PA SPIDER.

Oḃera kqnakom; kápà: wuni kəkəbur
A woman was born; they said: person with scar

ɔnanɔayəkɔ ; Pa Nisan kɔyokanɛ kɔpa
 should not marry her ; Mr. Spider got up, and said
 ɔtənanɔta oɓɛra, tá' aɛfəm ɛa oɓɛra ampa
 he will marry the woman, so the people of the woman said :
 kɔtɛn arɛka ɛa ansin. mɔ dɛr ɔɓap ambok
 go and find skin of snake. When he came, he found the snake
 ɔpofosnɛ ɔfu. kɔkǎnɛ ambok ɔ yepumɛ
 had just taken a new skin ; he told the snake, lend me
 aɛfosəmu, kɔyepəkɔ ; ɔɓasi aɛfos kɔwɔn,
 your cast skin ; he lent it to him, he took the skin and put it on,
 kɔmo kɔne kǎfəm ɛa oɓɛra ; ampaɛ tɔyi ;
 and went to the people of the woman ; and they said nothing ;
 kakələpa kɔtɛn rašek ranšip areka wur-mətir
 and they said again go and find tooth of leopard which is bleeding ;
 ɔɓap anšipe kɔpa kɔ di fənta nɔyən
 when he met the leopard, he said : come here and lie down here,
 kanšip mɔkɔfənta kamaɛt kɔ
 and the leopard when it went and lay down, they scratched him,
 modira kɔmonšpəkɔ ka rašik kɔmoratuše
 and it slept, and he hit it on the tooth and it fell out,
 kamansǎkanɛ re kɔmokerɛri kɔkɔsɔn
 and they scattered there, and he carried it and gave it
 takananɔta, kǎpǎ ka kɔtɛn məberma kəkɔn ;
 for the marriage, so they said go and find wine of iroko ;
 kɔsɔkɔkeya makomp pəresɔk kɔmɔ
 he went on stealing all night palm wine ; before morning he went
 kɔšek katɛa ka kəkɔn ; mapəsɔk bət kǎfəm
 and tied calabash to iroko ; when morning came the people
 anənɔ tɔn ɔɓaki ki ri kɔ sɔna,
 saw him take it off from there and he gave it to them,
 kakələpa kɔbaɛ áɛnyiraɛ ukəli ɛkarakɔ ;
 and they said again go and fetch python live and bring it ;
 mɔɓap áɛnyira kɔpa aɛkənt iwope
 when he found the python, he said the stick I hold

katašimu kqbŋl	kăĩnyiran	qpenša ;	kopa
is longer than you ;	and the python	denied it ;	and he said
refonta ba	kaməkəli	kăĩnyiran	mofonta ;
come and lie down	and let me see ;	and the python	came and
			lay down ;

kqmošek kq	kqmokerəkq	kqkqsqñ.	kápa
and he tied it,	and he carried it	and gave it	and they said :

kotən qbañ aṭəsoma qkur^w kobana kəkqone
go and find bush cow, because the family is big ; so he went,

kəten etək	kəkələp	nanı bət bət	kəbai
and found wood,	made fire	in early morning ;	and a bush cow

mōderi, kōresaya kō nēpkō rolēp kōmofumpō
came there, and warmed itself he hit it on the neck and it fell ;

kaman basıq napa kərekatapi 'kəmənkerəq.
and they took it up and told Mr. Spider junior and he carried it.

kǎ pà' kɔbǎn skadandi Qkqyep kq
And they said go and bring camel (?) ; he went and borrowed it from

ka owq bakwe	ka lənkli kq kq	kere
the one who has it	and they handed it over to him	but

qsqnɛ ʈi	rəka ;	kəkerekq,	kəkqsqn
he did not give	anything	and he carried it,	and gave it

ṭākananṭa.	kāpa	kōṭen	ākereḡ ;
for the marriage.	And they said	go and find	ground-squirrel ;

q̄təns ambi k̄q q̄k̄əb̄əsk̄q k̄q̄k̄er̄əq̄q̄
he sought the hole and he went and dug it up, and he carried it.

kəkqəşən	taşananta.	kăpa	kəten
and gave it	for the marriage.	And they said	go and find

ꠘꠕꠠꠞ ꠘꠕꠞꠞ ꠕꠗ ꠕꠕꠠ ꠕꠕꠠꠞ; ꠕꠠꠞ ꠠꠞꠕꠞ
hippo; he went and found hippo; he spoke of palaver

na kananta	ko̤ka romaṇṭ	opa :	deṛ,	kan̄kone
of the marriage	and the hippo	said :	come,	and they went

kəkətərikə	okā romant	ulōm	kanšikəkə
and he showed him	hippo	other,	and they tied him

kòkèrèkò	kòkòsòṣì	ṭàkànáṭà	k àpà
and carried him	and gave it	for the marriage.	And they said :

kətən aḞəm atḞmo, kətən ətḞmo, bə; qḡḡn
 go and find dancers, and he found dancers, all; he gave
 atḡba kḡ yepəḡa kḡpa be ḡəkḡ
 tobacco and borrowed (?) them; he said if you go
 ikḡḡboyano; kaḡko; kḡmare ḡasi
 I will go and dash you; and they went; so they came and took
 oḡḡra kamalaḡklikḡ kḡ.
 the wife; they handed her over to him.

KALḡMḡ Y ḡĀNYARIḡ.

SHEEP AND THE CAT.

Obḡi koinyirari; kḡkom kḡḡmḡ yḡ yariḡ; alḡkḡnyin
 The king* was there; he begot a sheep and a cat; once on a time
 kaḡbanḡ; kḡ kalḡmḡ ḡpa: minḡ paḡ ḡtabḡḡḡḡ;
 they met; so the sheep said: it is I my father loves better;
 ta pa ainyari ḡpa: ḡinyemḡ minḡpaḡ ḡtabḡḡḡḡ;
 so the cat said: you tell a lie, it is I my father loves better;
 ta kalḡmḡ ḡpa: ḡwa, maḡkḡtan i bḡm
 so the sheep said: all right, let us go and let fall droppings
 kaḡḡn wapa; kaḡnyari ḡpḡ: wa'; kalḡmḡ
 on father's bed; so the cat said: all right; the sheep
 kḡmokḡḡḡ kḡmokḡbḡm ka ḡḡḡn taḡḡm ampa:
 went and let fall droppings on the bed, and the people said:
 kalḡmḡ ḡbḡm ka ḡḡḡn k ḡbai; ḡpa
 the sheep lets fall droppings on the bed of the king; he said:
 kḡḡḡḡḡḡ kaḡḡḡḡḡḡ kalḡmḡ tḡ kḡḡḡḡ
 go and wipe it off, and they wiped it off; the sheep returned
 k ainyari kḡpa: mḡpanaḡ paḡ min
 to the cat and said: when I told you just now that it is I father
 ḡtabḡḡḡḡ ḡwḡ ipobḡm ḡnini
 loves better, all right, I have let fall droppings; dung

* He was king of Roiemere, towards north.

amawotai munqñ kqmqmər. Ainyari kqmqkqñq mən
they are wiping now ; you go and try. The cat went away also

qkqfənta karen wa qbāi. Añfəm
went and lay down on the bed of the king. People

anləfəti ləfətiq kərə qţāmintā bqm ;
turned it over and over but it did not have courage to defæcate ;

qbai qwqn ʔo roşete ; ainyari oţ tuntune
the king went into the house ; the cat left its squatting

ţəkəbqm k amfəţ amanəñko ampa : Ô, ainyari
to defæcate ; and the children saw it, and said : O, the cat

qyema bqm. Tq qbai qpa : sapəqk noba
wants to defæcate. So the king said : beat it

kaməyəfəri. kama sapəqk kqmoʔuke ;
so that it goes away ; So they beat it and it ran away ;

añkqbunəñ ka neyi kalqme ; kalome qpa :
when they went and saw the sheep, the sheep said :

əneñtoi yi məqşapmu ţəuini, ţeñ minə pañ qtabqţər.
you see you are beaten for fæces, so I am loved by my
father better.

T ainyari qpa : ţubāəpa mññqñ Ainyari tqpa : minəñ
And the cat said : it matters not to you. The cat said : I am

mi wankom.
freeborn.

ainyi riʔo antəʔbqñə, kanţik kamander
They were there, they did not separate yet, and strangers came

ka qbai eʔaşi kalqme qboyəña ; ainyari qwur.
and the king took the sheep and gave to them ; the cat came out

qkq ka kalqme, qpa əneñtoi, munqñ munq y qtar
and went to the sheep ; and said : you see you, you are the slave,

abqyamu tonqñ aţəfāimu tete
you are given away to-day, they will kill you presently,

səpomusqñ.
we shall eat you up.

Añfəm abəya kalqme añfaiəqk añbaşikq
The people received the sheep, they did not kill it, they took it,

aṅkə bukə kə	ampoyeši kə	ambakə
they went and washed it,	they dressed it,	they carried it

rorq̄nān. Ṭēn wuni owuni tonq̄n q̄sata bo tq̄n kalq̄mē
to their home. So everyone now when he gets now a sheep
ka satēka q̄bak kq̄n belin, q̄tansanē kalq̄mē ka q̄bai
for sacrifice he hangs on it bells, he imitates the sheep of the king
q̄boya ṭapã.
that he gave long ago.

Ainyari otebo yi qfenta'bo kailankone qbai.
The cat as it is left lies down only on country cloth of the king.

q̇ıñti	bip aṭer	d' ainyari	q̇taṭ taṭp̃	kaṣom ṭer̃
He catches	the rats,	there the cat	began long ago	to eat rats

ta moṭebāfe.	Ambai ṭon	ambotko
for he didn't clean a farm.	The kings themselves	put him

ṭaka som aṭer ^w ,	ṭa ṭer ^w	kōsqm elankōnel aṇ ;
for eating rats,	for the rats	eating their country cloths ;

ainyari ʔen ʔətonʔən ʔyemæʔ sɔ ʔəntən wuni ba
the cat so to-day does not want again to follow one who has
eŋeʔe.
rags.

KILISAÑO	NƏŃKABOLIAÑO	TOSAŃVISƏMƏÑO
THE WAKER (OF THE DEAD),	THE FAR SEER,	THE LIFE RESTORER,*

KŮTKOBANAŇO.

THE GREAT WALKER.

Nənkəbəliən, kilisaŋo, təsaŋiyisəmənə kət kobāna
The far seer, the waker, the life restorer, the great walker
na kəbəne da kurumasabaŋ otona wunibom,
met together and Kurumasaba sent down to them a woman ;
na bə ainyemakə kərə antə owə məsatakwə,
they all wanted her but they did not know the one who would get
her,

kañbašikə	kanṭəkə	pasantikian.
they took her	and left her (in care)	of Pa Santiġi.

* *i.e.*, one who can restore life to dead.

Kaňāto rotōron kampa : be serekale,
 And they all went far in the east and they said : when we return,
 owq mōnanta qbera sətara kq.
 the one who will marry the woman we know him.

Mantəkqne amba epōn yērēn ; kañkq
 When they were going they had pounds two ; they went
 wais mayente, makana, tasur anwais yet
 and bought sesame, ground nuts, guinea corn, they buy things
 šēnk, ankala kōtīla, kañkansəkērodi.
 all, they go and sell, so that they may get richer.

Nəñkqboliāñ kōpa ; iwōrēp qbera məsərətīmi qtu.
 The far seer said : I dreamt the woman we fight for is sick.
 Kamañwur andirē dēroder ta ka pa Santiki
 They started and did not sleep anywhere till to Pa Santigi's,
 anṭe obera kəbēñe. Mambe rō kqə
 (with whom) they left the woman to be kept. When they reached him
 ambəp qbera qfi ; tokilisən qpa : e,
 they found the woman dead ; so the waker said : ah,
 mənəpa lōñ, obera nəmənāntakwě, owă,
 as you said, the woman you are going to marry, all right,
 qfi ; tōsainyisəmən tōpa : sañ səbalhē
 she is dead ; the life restorer he said : we have nothing
 mamasəyōwē ; tōsainyisəmən tōpa mināñ tītōsainyisəmōñ.
 to do ; the life restorer said I will restore her life.

Tōkilis qpa mināñ təkīlis kq bēpi mbēli tōsainyisəmōñ.
 So the waker said I will wake her, if you can restore her life.
 Kīlisañ kōmo kīlisəkq, tōsainyisəmən kōmo tōsainyisəmōñ.
 The waker waked her, the life restorer restored her life.

Kōtkobānan kōmqre bēlēñ taw qmonant obera.
 The fast walker began to ask who will marry the woman.
 Kōtokobanan tō kalēpa mañkoinu kambēki,
 The walker said again : let us go to our head people,
 kamansəkq tuñka taw qmōñānta obera.
 so that we may go and argue who will marry the woman.

Ambe b̧q ŗkq̧i ta aṅkaņ kamb̧ki
When they reached their destination, they discussed with the head
people

ķeŗq̧ amb̧p aṅf̧əmaņ am̧pofi kampobok
but they found their people all dead ; they performed the
ceremonies

ṅab̧ḗ. Ţq̧ ķeliķəb̧li̧əņ q̧pa q̧b̧era m̧im̧əņanţaķq̧
all. So the far seer said : the woman I will marry her

aţ̣əsoņa m̧iņəṅķq̧ ķep̧a ̧ḡţuţḡ, ţ̣əsoņa səḑ̣eŗ ;
because I saw her, I said she is sick, so that we came ;

ta ķq̧ţ kobana pa : f̧ḗu m̧im̧əņanţaķq̧ ṅiņķḡtaņu
so the fast walker said : no, I will marry her, I walked with you,

ţ̣əsoņa səb̧əpķq̧ b̧ep̧i ̧ḡṭina ķəşəb̧əņāṅ
so that we found her ; if not for that we should have

apomaṅķq̧. Ta oķəli̧şəņ q̧pa : f̧ḗu m̧im̧əņənţ
found her buried. So the waker said : no, I will marry

q̧b̧era ; aţ̣əsoņa m̧iņķəli̧ş ķq̧, ta ţ̣əsaņ̇i̧y̧işəṅq̧ q̧pa :
the woman ; because I waked her ; the life restorer said :

f̧ḗu, m̧im̧əņənţaķq̧ q̧ţ̣əsoņa m̧iņkaļai̧y̧işəṅq̧.
No, I will marry her because I restored her life.

Ṭamb̧ki am̧pa : wuni ţ̣ə q̧b̧era,

The head people said : He who is going to marry the woman,

q̧y̧ḗ, ṅab̧ḗ nəbuŗəke y̧q̧ şəb̧ḗ ; ţ̣əņ
is not here, among you all. You all have done well ; so we

şəmaṅkeņəṅķq̧ ķq̧ţ-kob̧āna m̧q̧ķq̧yi b̧aki. Q̧m̧q̧ri
must keep her for fast walker, because he is older. A Mori man

q̧yi rop̧eţ kaņļəņ̇aţi ; ka ķq̧ ţ̣əriķq̧
was in the town at that time ; they went and showed him

ķaţəķ ; ţ̣əţ̣əņ̇āṅ a̧set kaṅko y̧irari
the palaver ; so he found them a house ; they went and sat there ;

kaṅkanţ ş̣ap̧, ķq̧b̧era ţ̣q̧ ţ̣əţ̣ila ri.
they opened a shop, and the woman was left selling there.

QYA OBAKI YQ QYA OBAKI.
THE OLD WOMAN AND THE OLD WOMAN.

Qya	kɔŋqyirari	kanyi re	yatki
A woman was sitting there,		and they were	friends,
rə okoskɔŋ	oya obakiən.	Qya obaki	owe
and her companion	an old woman.	This old woman	bore
kɔŋkom	wankɔŋ ka kqyep	kəbɛŋ ka okoskɔŋ	
her daughter	and she went borrowed	a bangle from her companion,	
qya obaki ;	kq kerɛki	mɔ ɔsqɛnkɔki,	
the old woman ;	she brought them	when she gave it to her,	
kqresulki	kanlənk na owanəkɔŋ	ɔwat	
she came and put it	on the leg of her daughter	when	
opobo	tɛnai,	kabɛŋ	kobaka ra kanlənkɔŋ
the child	was full grown,	the bangle	stuck on her leg
kəfoine sq wurari.		Qwɔba kabɛni	
it is not easy to take from there again.		The one who had the	bangle

q̄tələbo kopā owan k̄n q̄pot̄əiai, aȳma
when she heard say that the child was full grown, they want

ṭənək̄q̄yi, k̄k̄q̄riken q̄ re bañ kab̄ñ
to marry her, she went there and said : I have come for the bangle

kami. Tonq̄i q̄kosk̄we k̄om̄ota q̄lat̄q̄ñ asirañ
my. Behold this friend before has been doing unlawful

abaki mader ; q̄laləs̄erak̄q̄ ñw̄la, ak̄om
violence ; she had spoilt for her a kola tree, that bears

ṭəf̄ət̄əñq̄ñ, ṭəb̄ənt̄q̄ okos̄ə k̄ñ q̄ȳp̄ərə k̄w̄.
very many, for a broken pot her comrade borrowed from her.

Q̄wim̄əni, maba maṭi mayik̄q̄, q̄ribo ṭa
This one, for that vexation was in her, when she came for

kab̄əñk̄ñi, q̄w̄q̄in q̄k̄q̄t̄en k̄q̄ ṭəb̄əñ ṭəl̄om ;
her bangle, that one went and found for her other bangles ;

ṭ̄opa Iȳmāə ki, tas b̄q̄ k̄əmi. Miȳq̄ mīh̄ ;
she said : I do not want it, unless mine. There is no help

kamakq	bək	anlənkia	owat oḃəra,	asuli
they went and	cut	the leg of	the child,	they took off
kaḃən	asqñkq ;	owatobəra qfi.		
the bangle	and gave her ;	the child died.		

ATĀ	TAWOTO	ANTEBAFĒ.
WHY	THE CHIMPANZEES	DO NOT BRUSH (FARM).

Ṭawoto	ṇayira	tapẽ;	kantanꞥ kədi mənṭ
The chimpanzees	they sat	long ago ;	they used to eat tree
məkomi ;	areḅpa	ṭəkəbafə,	ri ampa
fruits ;	when they said	about brushing,	there they said :

[na]antɔtɔkɔ ka kəbəf amboʔ ʔɔr ʔaɪ.
the first thing [they do] in the brushing [is] they put their farms.

anrebo kɔne rokant ʔakabafe, ampa ma ʔap he
When they went to the bush to brush, they said we should not cut
akɛp, afutu, alane, ɛtaŋka, ogbot,
(different kinds of grass and trees)

abei, aḫibia, anuñk, akant, abamp;
(different kinds of grass and trees)

dainyiroi	katakalrəs	ropet,
there they sat and said	let us return now	to the town,

kabəf kələsa.
 the brushing is spoilt.

Ambebə	ambəp	qlaŋba	q̣tina
When they reached there,	they met	the man	roofing
anset;	ankal̥bo	anḳotanšane	
the house ;	when they returned	they went and imitated	
m̥qm̥ q̣laŋba	m̥q̣sete	ḳere	an̥ṭeti
as the man	built the house	but	they did not know
			to say

dorata ramafənta: nān anwən kafənta rokəm
that it is under, they lie down: they lie down on the tops,

qkqm	kqdetqin kə sapənia.	Təmpai:	ma kabəf
the rain	comes and beats them.	So they said :	as the brushing

kələsai. mantōronu rokamp kəməsəkq wai yet
is spoilt, let us go down to Freetown, so that we may go and buy
things

əbəfa ; ampaì bo kqne aninkaraiñ
to brush with ; when they were ready to go their mothers-in-law
ampa : ʔa ambanaiña ʔəkal. Pa Rotoñ
said : let them carry for them hampers. Mr. Frog,

pakanāñkañ anʔəkq anʔaʔañ. ʔawoto anbaši
Mr. Chameleon, they will follow. The chimpanzees took the
ʔəkal ; ankqne kere kapetopet abebe
hampers ; they went but every town they reach, they

atadiri ; yetedi ambá ampodiyi ;
have to eat there ; the food they have they have eaten all ;

qkotō ampodi, malap məbəpoña ; ankq rokant
the load they have eaten, shame caught them ; they went in the
bush ;

anwure sq ropet ʔañ botōne
they never came out again in the town, now they only
anrekea ka ʔor anfəm ambəfe.
come and steal from the farms the people brush.

Yə pa wotoñaiñ ainyq ʔapē antamərq kəbəf.
So Messrs. Chimpanzee did long ago ; they failed to brush.

Pa kənañkañ oyemaʔo baši ankaləñqñ kabul
Mr. Chameleon when he wants to take his hamper ; the hunch on
his back

kəšelqekq de qʔe ʔapē oyitōñ yiləñ.
does not agree for him there he is left long ago, he lives slowly.

Parotoñ obaši ankaləñqñ kere qbun ayē ʔakaraterə
Mr. Frog takes his hamper but there is no forehead to hang

rabiña ; qwon dosəm eşikepošima
the rope ; he puts it in the mouth, all the teeth break out,

ʔañoito oʔet tonqñ qbaesq eşik.
so the frog is left to-day without teeth.

KONISARAÑ Ò TĒMPĪ TĒMPĪ TÀS ABĀI KƏ TĒMP.

KONISARA, THE MOST SENSIBLE WISE MAN BEYOND THE WISE KINGS.

Qlañba koyiri lanṭi kṇanṭ wunibom ;
 Young man sitting there was, and he married a woman ;
 kṇ wunibom oreḃasi kom ka kaloba kakor^w
 and the woman came and conceived on the shin and the belly
 kəba tərən tṇfat ṭanle. Alṇkṇyini owoskṇ qpa ṭanṇṇt
 took 14 years. One time her husband said let them go
 ṭen etṇk y' anresunṇ afṇt ;
 and find wood, and her mates (fed) the young ones ;
 anṇṇṇṇ bwi, anwūt na anresunṇ anṇṇ ḇlik etṇk
 when they went, the children of her mates tied bundles of wood,
 ansara ainyema kṇe ; qpa mbṇ
 they put on head, they wanted to go ; she said, friends,
 ṭenṇminu etṇkṇ ; ṭanresunṇ ampa sə ṭə biṇṇmu
 find for me wood ; so her mates said : it is not we who
 prevented you
 kəkṇme ; tṇwat kakaloba qpa : ya
 from giving birth ; so the child in the shin said : mother,
 kapili kaṇbuma ; qya mṇkapili kaṇbuma
 go round the shrub ; the mother when she went round the shrub,
 kəkaloḃa məkəkaṇane kowat mṇwur ri
 the shin cracked and the child came out from there
 karānean ; opototeṇa. komotṇ
 with perspiration ; he was full grown. And he (found) collected
 etṇk ḇḃeti, kṇmoṇṇṇ yelṇk kṇmosara
 wood plenty, and he tied it in a bundle, and put on his head,
 kṇmokṇe ropeṭ ; kṇlumanṇ rokurkuruk
 and went to the town ; and he went straight to the yard
 qpakṇ ; mṇḃeri kṇmo fak etṇk ;
 of his father ; when he got there, he dropped the wood ;

anlikiñ ɛtoke ñye be wuni q̄təma kansenan̄ɛ owq̄n
 bundle of wood this, if person stands on this side, and that (one)

kauset ɔlq̄m obələ nən̄kq̄.
 [stands] on the other side, he cannot see him.

Qfakbo anlik q̄pa : miné yañ
 When he dropped his bundle, he said : it is I, mother
 q̄kom tonq̄n tən mineyi Konisara ; k̄mokq̄ne
 she bore to-day, so I am Konisara ; and he goes
 k̄mokq̄bempa abq̄mm̄q̄n tq̄ yira ; tq̄' oyola
 and builds a hut of his own ; so he sits down ; so the rich
 yamfá òpá : q̄təm owatowe b̄ndifekowe q̄təd̄ĩmu ;
 backbiter says : Sir, this child, if you don't kill him, he will kill
 you ;

t̄o q̄tim òsóm ; ka k̄q̄tela Konisarañ k̄q̄der̄.
 so the man sends ; they go and call Konisara and he comes.

Obeḃḃi q̄kaskq̄n q̄tela q̄ranikq̄ q̄lq̄m ;
 When he comes, his father calls another wife of his ;
 q̄refon kq̄ t̄ef ; q̄pa : Konisara ker̄e
 he comes and shaves her clean ; he says : Konisara, carry
 owat oberāwe k̄q̄ya k̄əmu, k̄mokq̄rukq̄.
 this woman to your mother, so she may go and plait it
 (her hair).

Kamañkq̄ne, q̄beḃḃi k̄q̄yakw̄e q̄pa : ya',
 And they go ; when he comes, his mother says : mother,
 pañ q̄somi teli kamaretelami ; ikq̄boi
 father sent some time ago to come and call me ; when I went

k' q̄kowura owat oberāwe q̄ : k̄əmərerukq̄ ;
 and he went and took out this woman, he said : you come and plait
 her ;

q̄poḃo kane ampai q̄yakoñ q̄bok : q̄'
 when he finishes telling the matter, his mother cries : said :

t̄o mitəp reru wuni k̄əkətoloñe ?
 how can I begin come and plait a person with shaved head ?

k̄mq̄t̄ənt q̄yakq̄n ; q̄yak q̄tañka boi, q̄pa
 He consoles his mother ; when his mother ceases, he says

tɛnmĩ rameş ; qyakqõn kqmotɛnri qsqõn kq ri ;
find for me an egg ; his mother finds it and gives it to him ;

kqpa bɛkqõ kqpai, ɕikq sqõ kq rameş are ;
he says : if I go to father, I will go and give him this egg ;

kqmobami kɛbant yi kɛşɛpqõn.
to make for me a bone and a comb.

Kqmqyokanɛ kqmqkqne ka qpakqõn ; qbe ri boi,

He gets up and goes to his father ; when he reaches there

qpa : pã' yañokurimu q kame karãmu
he says : father, my mother salutes you, she says : let me bring
for you

rameş are kama ndebãnkq kɛbant yi kɛşɛpqõn
this egg so that you come and make for her a bone and a comb

ɕak esanti ; ikere. Qpa : obãmiyq,
to go and comb out ; I carry it. He says : he does not

kqmotãnk ; qyolayamfa obɛboi
know what to do and keeps silence ; the rich backbiter, when he
comes,

qpa qtim qwatqwe bɛndifɛkqwe qɕɛdifmu.
says : Sir, this boy if you don't kill him, he will kill you.

Anloñ aɕi Konisara qkalane tqõn kaşelan. t qtim
That time Konisara returns with a laugh. So the man

qkaləsom kamakqɕɛla Konisarañ ; Konisarañ
sends again to go and call Konisara ; Konisara

qɛboi qkaskqõn qwura kɛla kin qsonkq ;
when he comes his father takes out one grain of rice and gives
him ;

q' kere ya kɛmu ; ɕɛ kq tuñ ki'
he says : carry to your mother ; let her go and cook it,

kqmqros ɕaro ɕamtɛðɛrɛñ ; aɕik anɕɛðɛmi
and dish it basins seven ; strangers will come to me

tonuñ.

to-day.

Konisarañ kqmqkqne kqmqkqkanɛ qyakq mpa nyi.
Konisara when he comes, he goes and relates this matter to his
mother.

Qya kqkqmo bčk sq' kqkal tqntq kq
And his mother cries again ; and he consoles her again ;

kqyakq tqfla ; tqkal pa tqnqmi
and his mother becomes silent ; and he says again find for me

alŭka napépé, yà. Kqya kqmoten ni kqmosqniko ni
seed of calabash, mother. And his mother finds it and gives it to
him

kqmpa bekqi kapai tikanekqii anak amfoiq rqs
and he says : if I go to father I will tell him the rice cannot be
dished

be apepe ñye teen bbqiyema tqkqtq
if there is no calabash, so if he wants, let him go

anluka ñyi epqpeati re mē ros tani.
and plant this seed and the calabashes of it there you dish in the
afternoon.

Kmqyo kanq kqkqne ka qpakqn ; qbe ri boi
And he gets up and goes ; and goes to his father ; when he reaches
there,

kmqpa yañ q kēmēkarānu anluka ñyi apepe
he says, mother said, let me bring for you this seed of this

aiñyi ; kamande tqpi ni kàki kēmēnlqkq
calabash ; (let you) come and plant it now, and let it grow

kēmēnkōm epqpe kēmēbək kaman pimī
and bear calabashes ; and get old, (let you) pluck them,

kaman bayi kamanťaiyi ; bēpos tete
(let you) break them and dry them ; if they presently dry

kamansqmiyi kamakerqyi kamqyam qkqbosa yi
(let you) give me them, let me carry them, and let mother go and
scrub them

kmqros ri anak na antik, mande tan diyi
and dish there rice of the strangers, they are going to eat it in
the afternoon.

Qtim qbamiyq kmqqtan̄k ; Konisarañ
The man does not know what to do, and keeps silence ; Konisara

kqmokalane kašelāñ ka yakqn ; qyola yamfa kqmoder
returns laughing to his mother ; rich backbiter comes

kqmokal pa qtim owatowe bēndifēkqē
and says again : Sir, this child, if you don't kill him,

qtədīfmu ; kqmqsom ka kqtēla Konisarañ ;
he will kill you ; and he sends and calls Konisara ;

məkqnisara dēre tqkas kqpa : wankēmi àkó yēṭ
when Konisara came, his father says, my son, what things

yankāramiē ? Țo wuni mqtēp mqbān rames
do you bring for me these ? How can man begin to make egg

kēbant i kēšepoi ? Ța' Konisar qpa : be nēñ wuni
into bone and comb ? So Konisara said ; if you see a person

qkbēliē bāñ rameš kabant kēšepə tá' wuni qbēliē ru kutōlun.
cannot make an egg into bone and comb, so one cannot plait barehead.

Tqkaskqñ qkal pa : Țo wuni mqtēp aluka nēpepe
So his father said again : how can one plant a seed of calabash

arei nyin manlqko mambake ? Ța' Konisara qpa :
one day, it grows, it gets big ? So Konisara said :

benēñk wuni qbēliē ṭep aluka nēpepe anlqkq arei nyini,
if you see one cannot plant seed of calabash and it grows in one day,

ṭa wuni qkbēliē ṭep kēlā kē lqko arei nyin adiki
so one cannot plant one grain and it grow one day and they eat

anrei naṭi. Kqnisarañ kqmokalāne kqyākqñ ;
it that same day. Konisara returns to his mother ;

areṭqlōmi okaskqñ qpat ēṭār ēbēti ; rēbēti olqñ
other wives of his father boil tar much ; next morning

qsomər kḡ q Kqnisarañ ṭqder nina
he sends to him ; he says : Konisara let him come to-morrow

bḡt ; Konisara qṭel ṭi boi qṭen adandəl abana
morning ; Konisara when he hears of it, he finds basin big

qsarayin qkqne pērešqk qkqtēma kañwindo rayer ;
puts on his head he goes at dawn, he stands near the window ;

qkori qkaskqñ ; qbasi amfātēñ antar qkusər kqñ
he compliments his father ; he takes the pot of tar, pours it on him,

qnanę ofi oṭęṭi kopǎ qba adandəl
he thinks he died, he does not know that he has a basin

robump kqñ;
on his head;

Kqnisaran qkaskqñ qponbo kəl antare,
Konisaran his father when he finishes turning the tar,

qkqñę roset kqñ qkqṭamər añar.
he returns to his house; he goes and puts the tar down.

pədira dira boi mərēi məlqmaně qbaši añar
When it sleeps (several) days counting* he takes the tar,

qkeręñ ka qpakqñ; qpa męṭəl āpa
he carries it to his father; he says when I heard they said:

enyema bęmp' abile ikar' antarañe, irebaler mu.
you want to make a canoe, I bring this tar, I come to help you.

Qyolayamfa kqḍer kqpa qtim qwatowe bęndifękqę
Rich backbiter comes and says: Sir, this boy, if you don't kill him,

qṭęḍifmu; ṭqṭim qpa bq mari mīnu
he will kill you; so the man says: my comrade, help me,

miñę tamrọkq, Anfəm kañwop Konisaran kañšik kañḅęṭę əkal
I have failed. People hold Konisara they tie and hamper
him in a hamper,

akqfitakq karobañ. añkqñ bo nañi
go and throw him in the sea. When they have gone for a long time,

pəbakəña añbaši añkal ambqṭa ron
they get tired, they take the hamper they put on the road,

añwon rokant añkqpim okom. Kqnisaran
and go in the bush, they go and pick fruit. Konisara

ṭqṭe əfənta qṭik ufula kqmobek
so he stays (there) lying down Fula stranger so he comes

qkorikq kqmonkane ṭęki abaṭi mwi?
he salutes him, and asks him: why are you hampered?

Kə Kqnisaran qkalkq kori kq minañ ayema
So Konisara returns the salute so he says: I, they want

* i.e., after several days.

kq pqlqmi rabai ra romant kemkq yiri
to go and crown me king of the water, so that I may be there

okande. Tqful qpa â' iyema nan
paramount chief. So the Fula says : Ah, I want them to put on

sara rabai ; təkqnisər qpa sqmi akuti kəmu kəme
the crown ; so Konisara says : give me your load so that

leñklimu rabai ; tqful' qpa owa
I hand to you the kingship ; so the Fula says : all right ;

kqmolankli akuti kə Konisara qpa səlñmi,
so he hands over the load ; so Konisara says : loose me ;

kqmqsəlikq qmqwura kə kañkal, kqfula
so he looses him and he takes him out of the hamper ; and the Fula

mofənta kq Konisara osəkkq kqbətiəkkq kañkal,
lays down and Konisara ties him and hampers him in the hamper

kqmobasi akute kqmokqne ; kqpa mqtəkqne
and he takes his load and goes ; and he says, when he will go,

nṭere yampan kəmu a kq tonuñ
you are left here with your folly ; they are going to-day

fitamu robañ.
to throw you into the sea.

Konisarañ qkal ake kanset nqñ ; qbə boi
Konisara returns then to his house ; when he reaches

qkaskq təl ti qyolayanfa kqmokəl dər kqpa otim
his father hears of it ; rich backbiter comes again said my man,

qwatqwe bəndifəkowə qtədifmu.
this child, if you don't kill him, he will kill you.

Kqnisarañ mənī koko bə otiqri qsqñ qfinq ; antqṭ
Konisara himself everything he does to it kindness, the fly

mqtəl apayəñ kqmokq tqri ti Konisarañ.
when it hears they say so, he goes and shows it to Konisara.

Kqnisarañ qfir' antabuleño ; qkaskqñ qsom q :
Konisara beats his tabulen (drum) ; his father sends, says :

Kqnisara tqdər ka Konisara mokq qbe boi
Konisara let him come, and Konisara goes, when he gets there,

tɔkas kɔpa, q isāk peni, beyi no iyemi tipa nai
his father says I scattered fundi ; if I were a liar, I would have said

mɔlɔma ŋkaraiŋyi kɛrɛ mité eyemi pɛyi mɔyi
about the size of this yard, but as I am not a liar, it is like

dunbili tɛn əpeni əpi iyema ənsɔkɔpi tɔnɔ bəs bəs.
Magbili, so the fundi this, I want you to pick it, all to-night.

Konisara kɔmokal kabokan kɔ kək kɔmɔ bānɛkɔ ko akək
Konisara returned crying and the ant meets him and the ant

yifəkɔ kɔyɛmun kilɔi, yatki finɔ ? tɔpa
asked him why are you crying, friend good ? And he said :

paŋ osak peni q : kami sɔkɔpi tonun bəs. Tá' akək
father scattered fundi, he said: pick it all to-night. So the ant

ɔpa tɛbok kɔdira səsɔkɔpi bəs mu
said : Do not cry, go and sleep, we will pick it all for you,

yaŋko sɛmiən. Konisara kɔmɔkɔnɛ, kɔkɔfənta. akək
I and my comrades. Konisara goes and lays down. The ant

kɔmɔsom kɛ təkɛ tanoru ampoʔanɛ šɛŋk ; kɔ kanɛna
sends and the ants of this world all meet all ; and he tells them

ɔyatki kəsɔ Konisaraŋ ɔtɛn su mapant, q
our friend Konisara he hires us for work, he says :

kamasəbəs kɔ əpeni əpi Ankɔsənɔŋ amalāne kamansane,
let us pick for him this fundi. His friends agree ; they stoop,

yɛŋka kərəndaɔŋ kəbəkən, ampopiʔəs ankekər ambək
before midnight comes they finish picking it, they hold the bag,

do ambotəpi ankerəkɔ ; qmutina mamɔ,
where they put it, they carry it to him ; he thanks them,

ankalāne. Bət Konisaraŋ ɔkɛrɛ ambəkən apeni
they return. In the morning Konisara takes the bag of fundi

k ɔpakɔŋ.
to his father.

Konisara ɔkaləbui ɔyola yamfa kɔlder kɔpa ɔtim ɔwatowe
When Konisara returns rich backbiter comes and says : Sir, this child,

bɛndifəkɔɛ kɔtədifmu ; Tɔtim ɔsom ka Konisara
if you don't kill him, he will kill you. So he sends to Konisara

kə Konisara oḍeṛ, kq : ibǎ onà óbi rowqre
when Konisara comes, he says : I have cow black in the cattle yard

iyema ñkqbamiko Tana t̃abi aḗeti
I want you go and bring it for me, The black cows are many

rowqre K̃onisarañ k̃m̃okq̃e kabokañ, q̃t̃em q̃boke
in the yard. Konisarañ returned crying, stood crying,

q̃kaskq̃ñ q̃ ampa ñye msomui b̃entamro ñye
his father said : this palaver I am sending you, if you fail to do it,

iṭ̃edifmu ; k̃amai oḅañe K̃onisarañ, q̃kq kabokañ
I will kill you ; the bee meets Konisara as he goes crying,

t̃q̃korikq̃ ta K̃onisarañ q̃kalakq̃ kori t̃q̃pa :
he salutes him, so Konisara returns the salute and said :

yemañk̃q̃yi kaboke ; t̃a K̃onisara q̃pa : pañ
where are you going with crying ; so Konisara says father

q̃somi q̃ t̃əkq̃bañkq̃ q̃na kobi
sent me said : let me go and bring for him his black cow

rowqre aṭ̃ena t̃ebi aḗet̃iri ; t̃ə k̃amai q̃pa
in the yard, and the black cows are many there ; so the bee says :

t̃əñk t̃ebok be s̃ekq̃ tani q̃na
keep quiet, don't cry, if we go presently, the cow

m̃əkq̃b̃əpsai k̃q̃k̃ōṭ̃ikq̃ k̃q̃nq̃ñ. K̃onisara
I am going to sit on, go and loose it, it is the one. Konisara

k̃q̃t̃əñk k̃ə mañkq̃e m̃ambe rowqre k̃amai
is quiet and they went when they reached the yard, the bee

k̃m̃q̃falir q̃kq̃ rens ñ̃na k̃ə K̃onisarañ m̃q̃k̃q̃k̃ōṭ̃i k̃q̃
flies goes and sits on the cow and Konisara goes and looses it,

k̃amañkq̃e ropet̃ q̃k̃qlañkli k̃ q̃pakq̃ñ.
and they go to the town and hand it over to his father.

Q̃yola yamfa k̃q̃der̃ k̃q̃t̃im q̃watowi b̃endif̃ekq̃e
Rich backbiter comes says : Sir, this child, if you don't kill him

q̃t̃edifmu. T̃ot̃im q̃pa K̃onisara k̃q̃ robola
he will kill you. The man says : Konisara go in deep water

k̃m̃q̃ta ri aṭ̃ir̃er̃i t̃ap̃ə añbel̃ina q̃bai q̃t̃q̃t̃q̃k̃q̃.
sink there, they dropped there long ago the bell of the king first.

Konisarañ kq̄mokq̄nq̄ kabq̄kañ kq̄be robañ kq̄nkwi
 Konisara returns crying, reaches the sea and the crocodile
 moṭələkq̄ kañkwi mqwur kq̄korikq̄ kə kq̄nq̄n q̄kal kq̄
 hears him and crocodile comes out and salutes him and he returns
 akori; kañkwi qyif Konisarañ kwēñ
 the salutation; and the crocodile asks Konisara: why are you
 mənboke; Tə Konisara q̄pa pañ q̄somi
 crying? So Konisara says: my father sends me
 ṭəkərewura aṇbeliña obāi robola
 to come and take out the bell of the king from deep water,
 ṭə mibok. Tañkwi q̄pa kəl
 that's why I cry. And the crocodile says: return,
 kq̄fənta ṭikq̄wura m' aṇbeliñ.
 go and lie down, I will go and take the bell for you.
 Kə Konisara m̄q̄kəl kq̄kq̄fənta kañkwi m̄m̄q̄ta,
 So Konisara returns and lies down, and the crocodile sinks,
 kq̄tas ṭəkwi, kq̄tas ṭəkwi, kq̄tas ṭəkwi;
 he passes crocodiles, he passes crocodiles, he passes crocodiles;
 kq̄ kq̄bəp aṇbeliñ kq̄ n̄m̄t̄n̄eañ kq̄sunq̄ñ
 he goes and finds the bell and he begs his comrades
 kañk̄k̄er̄q̄ ñi kañbəp robañ kañ ker̄q̄ nye
 and they hold it and carry it to the shore and they carry it to
 Kq̄nisarañ kq̄muṭiña mamo kq̄batini;
 Konisara and he thanks them and strikes (the bell);
 qyolayamfa ṭq̄pa q̄tim b̄ndife q̄watowe,
 rich backbiter says: Sir if you don't kill this boy,
 q̄ṭədifmu; pəwoneq̄ kanlal ampe kə
 he will kill you; it was not long the grass field burnt and
 Kq̄nisarañ q̄kq̄n̄eri kq̄ kq̄yira kañ bantāne k̄ar̄q̄f
 Konisara goes there and sits on the edge and a horned snake
 q̄ḍer̄ kəbuke ma nanṭ̄ nayema ṭ̄qi kw̄q̄; kə Kq̄nisarañ
 comes with running as the fire wants to burn him; and Konisara
 q̄başikq̄ oṭap̄ər kañbanfañq̄ñ kq̄ker̄q̄kq̄
 takes him and puts him in his bag and he carries it

robat kq̄ter karq̄f okq̄nq̄
 to the water-side and lets it go ; and the snake goes
 kə kq̄nokalane məpədira dira karq̄f q̄der
 and he returns ; when it slept and slept, the snake comes
 roset ka q̄tim q̄bəp q̄batē
 to the house of the man, he meets the favourite wife
 ka q̄tim q̄tabənt q̄tim kərq̄f
 of the man, she was scratching her husband's head and the snake
 q̄rəbat̄ q̄rani ka q̄tim ka wunibom q̄fi ;
 comes and strikes the wife of the man and the woman dies ;
 q̄yolayamfa m̄q̄təltie q̄tkq̄ ka q̄tim
 the rich backbiter, when he heard of it he goes to the man
 q̄pa : Q̄tim, b̄əndifē owatōwe, q̄tədifmu
 and says : Sir, if you don't kill this boy, he will kill you
 T̄q̄tim q̄som ka Konisara, q̄pa, Konisara t̄q̄dər
 And the man sent to Konisara, says : Konisara, let him come.
 Ma K̄onisara d̄ere, t̄q̄pa arq̄f q̄redif
 When Konisara comes he says : the snake came and killed
 q̄rani k̄əmi ; t̄en retəm̄kq̄ T̄ə K̄onisan̄ q̄tane
 my wife, so come and wake her up. So Konisara goes
 aron̄ k̄q̄banē arq̄f ; t̄ə arq̄f q̄pa
 on the road and meets the snake ; and snake says :
 reman̄kq̄e t̄ə' K̄onisara q̄pa : ikq̄ t̄en
 where are you going ? and Konisara says : I am going to find
 at̄ql̄ t̄əkək̄q̄təmi q̄batē ka q̄tim
 medicine to go and wake the favourite wife of the man,
 q̄wq̄n̄ arq̄f q̄dife. Tarq̄f q̄pa : min̄en̄
 the one the snake killed. So the snake says : it is I
 min̄k̄q̄dif q̄rani ka q̄tim k̄erē mun̄k̄isis m̄i
 who went and killed the wife of the man, but you saved me
 k̄anant̄ t̄en t̄ikisismu k̄onē k̄okanē q̄tim
 from fire so I will save you ; go and tell the man

ta tatən	kòbut	koyqla yamfa.	kamakulən
he should get	the heart	of a rich backbiter,	to mix
kamtöl.			
with the medicine.			

Ṭempi, ṭempi tas abai kəṭemp kəmqəḷ kəqəkane
Wise, wiser than the wise kings, goes and tells

q̄tim, k̄q̄tim moṭela q̄yola yamfa . k̄q̄kanē
the man, and the man calls the rich backbiter and he tells

anlaŋba ʔaŋfumporko kamanfaiko ;
the young boys, let them fall on him and cut his throat ;

kamanfumporkq kamanfaikq; kasqn Kqnisaran
and they fall on him and cut his throat and give Konisara

kəbut qımoŋan əron kə kəbəp arqf, karqf
his heart ; he follows the road and goes and meets snake, and the
snake

motorikq antol kqřim ebuma yađi kotom elom,
shows him the medicine, he breaks its leaves, and chews some,

kəwop ɛlom kəkəl ropet kə kətuf qwat oβera
and holds some, he returns to the town, he goes and spits on the
woman.

ekayi rosənkən kənəpkə eyi rotəkən
these leaves in his mouth, and he knocks her, with those in his hands,

kɔwatoɓɛra moɓame. Nɗara ɔwɔ yi ɔyola yamfai
and the woman wakes. Do you know who he is, the rich backbiter?

m̃ m̃ ; Pakalǫme, ɔkɔnɔñ.
Yes ; Mr. Sheep, him.

Anfəm ropet qwatowe anteso məmayqkwę,
People in the town, this boy, they don't know what to do to him
again,

tampa : mambesakonu əbi qbolqin kəmə akq̄bāne ri
so they say : let us dig for him a hole deep so that we meet there,

kəmə	Kɔnisaɾən	qədəbwī	aʦɹikq̣ɹi	kɔmɔkq̣yirari
so that if	Konisara	comes,	they show him there	and he goes and sits there.

Kamanbes ambi.
And they dig the hole.

Tempi tempi tas abai kə tempi kəmqtəl ti ;
Wise beyond the wisdom of kings hears of it ;

kəmqtəla qtañk, kqtañk mqbesakq kowur
he calls ant bear, and the ant bear dug for him and comes out

rəna roset hañ kambi anfəm ambəsi ; qkqbutq
to their house as far as the hole the people dug ; he only goes

tə qpépəl kəmqwur ka Kənisarañ
and leaves thin (partition) and he comes out and Konisara

məmutikmqmo, kəmqkəne. Mañfəm ampobəse
thanks him, and he goes. When the people finish digging,

kañbansəri tənṭərūkərūk kañrən anbata kantəmər kawañ
they put across there small sticks and spread mat and put the chair

roqm ; kamfer antabule kañfəm anbane wuni ǵ wuni
on the top ; and they beat the drum and people gather every one

aşelqyəkq təkq ira ka kawañ kaṭi
they don't agree for anyone to go and sit on that chair

pətās Kənisarañ. Mə Kənisara dəre ka atqrikq
except Konisara. When Konisara came they showed him

kəmqyirari tqpeñsa tpa yirə bo ; kə qyira
to go and sit there, he refused and they said just sit ; and he sat

kəmə pəe şima qṭira robi qsunti dqtəñk qtəlne
and it broke fell in the hole and he burst where the antbear
stopped

kabəse : qkqne rosetəkqn. Anfəm anṭəṭi kqpā
digging ; he goes to his house. People do not know to say

okqne anbaşı masār anəpəsəri anbaş ebitera
he is gone ; they take stones, they throw there, they take bottles,

anəpəsəri anbaşı əkənt anapəsəri
they throw there, they take the sticks, they throw there,

anane oyiri awe' sədifkq tqnū.
they think he is there, they say thus, we have killed him to-day.

Pədira dirəbwe antunkalane ; a' sərə tonqn
When it slept, slept, they gathered ; they said : we offer to-day

asatka ta Kənisara. Kənisara kəmqtəl ti
sacrifice for Konisara. Konisara when he hears of it,

kqm̄qbānkəb̄ kqb̄t kampepe kq̄kere antuñkalane
he beats bread he puts in the calabash, he carries ; they gather

kpa it̄əl kəp̄ā nøyēma wura asatka ʔa K̄onisara
he says I hear (to say) that you want to offer Konisara's sacrifice

ʔeñ yirebalənu Añfəm be ant̄esq mamayowē
so I come to help you. People all do not know what to do

ʔe ant̄en abatq abalma yē apink̄āran kansqn̄kq,
so they find a sword, a dagger, and a gun ; they give to
him

kampa : kq̄ne p̄om. K̄onisarañ kqm̄qkq̄ne kq̄wqn̄ kant̄
and say : go away. Konisara goes away, he goes into the
bush

h̄añ kqb̄p wat oruni kq̄korik̄ q̄wqn̄
till he meets a man and he compliments him ; and the other

k̄əl̄kq̄ q̄kori ; kq̄yif kq̄ remañwure
returns the salutation ; and he asks him where are you from,

remañkq̄yē ? ʔopa iwur̄ k̄ānt̄q̄f̄es̄u
where are you going ? So he says : I come from our land—

roʔempi kamañkorine kamansel
Wise man's land — and they shake hands and they laugh ;

kq̄ minē sq̄ rē wur̄.
so he says : there I too come from.

K̄ K̄onisarañ q̄pa iw̄ñ̄ bo daru ka k̄otañ. ʔopa
And Konisara says : I only go in the world walking. So he says :

nyesqn̄ ? Ta K̄onisar q̄pa : min̄ēi K̄onisara ;
what is your name ? So Konisara says : I am Konisara ;

ʔopa q̄ya k̄əmu nyesq̄na kqb̄ont̄i
so he says : your mother, what is her name, and he names it ;

ʔopa : q̄pamu nyesq̄na ta K̄onisara bont̄i ;
so he says : your father, what is his name, and Konisara names it ;

ʔopa səyi karainyin səyi kas̄enyin
so he says : we are of one mother, we are of one father,

min̄en̄ meȳ Sarab̄eki. Sarab̄ekian̄ ʔopa k̄āke m̄un̄
I am Sara senior (old). Sara senior says : now, you,

Konisara, mui tɔn Saramfet. Ta' Sarabəkian qpa
Konisara, you are now Sara junior (child). So Old Sara says :

kɛrɛ minɛ sq kəbəl ka baləmi tɛn nɔsərə yinoe
but I myself it's drive, I have been driven so where we are here,

uʃɛm re maʃutərəkq yɪ Ta' Sarafet qpa :
here is a beast, it should not be shot at. So young Sara says :

owa tɔtɛberɛ bɔbɛrɛ tɔʃutərəkq
all right, let it not reach here, if it reaches here, I will shoot it.

Pəwɔniɛ ɔʃɛm kɔmobik Sarafetan kɔmɔʃutərəkq
It is not long, beast comes, young Sara shoots it

kə asum ɔnwəm rokant riankintin Kaman wuriri
and darkness falls on the bush in daylight. And they come out
of there ;

anwɔn kant hân kamambe ropet. Kapet katı
they go in the bush till they reach the town. Town that,

kobă obăi kamankone ka obai kɔbai qyăna
it has a king, and they go to the king, and the king lodges them,

katɔn tarɔ tərən tɔbăna kasɔnti afet abɛra afane,
and they cook basins two big, they give them girls, virgins

narai kankere Sarabəkian na Sarafetan anak.
two, and they carry Sarabeki and Sarafet rice.

Sarabəkien na Sarafetan kamantedi ; mampodie
Sarabeki and Sarafet are left eating ; when they finish
eating,

anbaʃi epɛpɛ kantənər rayər ; mɛpəbiɛ
they take calabashes, and put aside ; when night comes,

yɔbai qyq sq kɔpa : ɔ' namfet abɛra nye manu
so the king does again, he says : you young girls (let) you

kɔnodira kantikaɛ. Sarabeki na Sarafetan
go and sleep with these strangers ; Sarabeki and Sarafet

makerɛn anake kayɔso mɔ nanai.
when they carry them the rice, they do again as before.

Amfet abɛra, kɔwɔ' ɔkɔfanta ka Sarabeki kɔlɔm
The young girls, that one lies down with Sarabeki, and the other

qkqfanta ka Sarafet. Sarafetañ mamfet abera andira tq'
lies down with Sarafet. Sarafet, when the girls sleep, tells

kane qwqntikqñ: kqtq mandif amfet abëra. Ta' Sarabëki
his brother: brother, let us kill the girls. So Sarabëki

qpa: manteyq. Qkarbo owqntëkqñ dira
says: let us not do it. He waits only, his brother sleeps,

kqmofai qkqñ kqmqkqfai qkawqntëkqñ
he cuts his (girl's throat), he cuts his brother's (girl's throat),

kqmotëmi owqntëkqñ kqpa: ipofai amfet abera.
he wakes his brother and says: I have killed the girls.

Kamañkanti kerekararqñ kamañwur kamañkqbep
And they open the back door, and they go out and they go and
climb

ampol qbana rosarakëndë ropet rayer, randira.
cotton tree big in the praying field near the town; there they slept.

Mapësqëbäte qbai qnëña hañ aret qbepër,
When day breaks the king does not see them till the sun is high,

hañ aret akələ kqmotën afëm ka sim ëkadare
till sun is turning and he gets people and they break the door

kawqñ dqkor kakqbep amfet aberafi
and they go inside and they go and find the dead girls

kamare tqri ti qbai. Kqmqfir antäbule
and they come and tell it to the king. And he beats drum

kama kqbane rosarakëndë kqbai moko yira
and they go and gather in the praying field and the king goes and
sits

kampolo rata, ro Sarabaki ña Sarafet anbepe kqsom
under cotton tree where Sarabaki and Sarafet climb and he
sends

añfëm alqm karon dëtqrqñ anlqm karon dëpil anlqm
people some on the east road, others on the west road, others

kandïq anlqm kamërq q
on the north road, others on the south road, he says:

benənñña wopññnu, nakerëña.
if you see them, hold them, bring them.

Sarafetañ tɔpa : kɔtɔ iyema sɔte rɔbai robump.

Sarafetañ says : brother, I want to urinate on the king's head.

kɔwɔntəkɔñ ɔpa tɛyɔ ; ɔšelai, kɔmosɔtɛ
and his brother says : don't ; he does not agree, so he urinates

robump ka ɔbai, kɔbai mɔlākɛtɛ ; ka Sarafetañ
on the king's head, and the king looks up ; and Sarafet

mɔbɔmərəkɔ rɔder~ kɔbai mɔtɛla mant
defæcates on him on his face ; and the king calls for water

ka kara mant kɔre ane rɔder~ kɔpa
and they bring water and he comes and washes his face and he says :

kəlinanu ainyira ka nənɛt ayi rokɔm
look at them ; they are here on this tree on the top,

renɛtəpnyɪ. Kanfəm ankoban tɛbap karetɛp
come and cut it. And people go and bring axes and cut

ampolo mayemaɓanti ni kakɛtka
the cotton tree, when they want to finish (cutting) it, smooth (grey)
lizard

mɔwur kakɔlɔ kɔrɛɓat ni kampolo
comes out from hole in tree, comes and knocks it, and the cotton tree

mànkél yɔnɛ mɔ mainyi lanti kotɔtɔko ɔyi
comes back made like as it was before, in the beginning.

Kanfəm mañkālɛtəp ampolo ; mainyema sɔ
And the people cut the cotton tree again when they want again

ɓanti nyɛ kakɛtka ɔkal wur kɔkalɛɓati ni.
to finish (cutting) it, the lizard comes out again and knocks it
again.

Kanfəm ankal tɛp ni, manfəm ainyema
When the people cut it again, and the people want to

ɓɛntnəyi ta Sarafɛt ɔpa : kɔtɔ be akɛtka
finish cutting it Sarafɛt says : brother, if the lizard

owur sɔyi tɛʃutərəkɔ ; kɔɓantio
comes out again, I will shoot it ; as soon as he was finished

akɛtka owur~ Sarafetañ kɔmɔsutərko ; ampolañ kapa
lizard comes, Sarafɛt shoots it ; the cotton tree, as soon

qfumpqwu, ambar^w qtas kqbasina riən
as it begins to fall, the hawk passes, and takes them from there,

qfalirana. Ambar^w qfaliri bo hān e Sarafetañ
and flies with them. The hawk flies long till Sarafet

kqpa : kqtq ambar^w amfer nqñ bupi kqmqrəfkq
says : brother, the hawk's backside stinks, and he sticks in

ambalna kambar^w mqtireña kamanfumpq
the dagger, and the hawk lets them go and they fall

kañbalañ kamanfi.
on the stony place, and die.

Pəwunię ańkunsese qder kqmqsitərña
It was not long, the tortoise comes and breaks wind,

qmqtar Sarabaki kqmətəme. Kańkunsese qpa
he first did it to Sarabaki and he wakes. And the tortoise says :

iyema təmi qwě ; ta Sarabai qpa : ɬe ; ta ańkunsese
I want to wake this ; and Sarabaki says : stop ! and tortoise

qpa mteminui ɬen metətəmi qwoñ. Ta Sarabakiañ
says : I waked you so I will wake that one. And Sarabaki

qpa : oləs ɬen ańkunsese tqtəmi Sarafetañ.
says : he is bad, that's why Tortoise wakes Sarafet.

Sarafetañ katəmño qwop ańkunsese ; q
Sarafet, as soon as he wakes, holds Tortoise ; he says :

ifir^w akunsese, kqtq, wopmikq ikqtən
I have found a tortoise, brother, hold it for me I am going

nanɬ ; məkqne kakatən ananɬ, qwqntkqñ qkane
to find fire ; when he goes to find the fire, his brother tells

ańkunsese anən ki məpaɬinayi ; kqmqter kq ; ańkunsese
tortoise, you see I told you ; he lets it go ; tortoise

mqtərkqi kqmqlumane paron ro Sarafetañ
when he releases him, goes straight on road where Sarafet

otañe kamanbane no Sarafetañ kqmqlbip kq tqpa :
passed and they meet ; here Sarafet catches him ; he says :

kq̄tq̄, ibip okamio q̄wq̄n tete basi, iboyamu ;
 brother, I have caught mine, that one just, take it, I dash you ;
 ka Sarafetañ m̄q̄t̄oi kq̄ k̄q̄m̄q̄s̄q̄m̄ kq̄ b̄q̄.
 and Sarafet roasted it and ate it up all.

M̄q̄rekale t̄q̄wq̄nt̄ k̄q̄pa : mans̄əkanē ; ta
 When he comes back, his brother says : let us separate ; and
 Sarafet q̄pa owā' ; ka Sarafetañ m̄q̄kq̄nē kq̄ k̄q̄b̄ap
 Sarafet says : all right ; and Sarafet goes and he finds

oya q̄t̄əf̄on̄kr ; t̄q̄k̄ori kq̄ t̄q̄ya okalkq̄
 a woman weeding ; he salutes her and the woman returns

okori t̄q̄pa iremara muwi ?
 the salutation ; he says : shall I come and help you ?

T̄q̄ya q̄pa : k̄q̄r̄əs robañka nk̄q̄toya
 So the woman says : go first to the farm house, you go and roast
 owan kami ak̄ēlēlē.
 for my child the cricket.

Ka Sarafetañ m̄q̄kq̄nē robañka k̄q̄k̄q̄t̄oi akelele
 And Sarafet goes to farm house goes and roasts the cricket,

kq̄ s̄q̄ñ q̄wat, k̄q̄r̄ē q̄wat q̄s̄q̄m̄iē ak̄ēlēlē,
 gives to the child, but the child does not eat the cricket,

t̄q̄basi q̄wat k̄q̄t̄oi k̄q̄r̄ēñ kañkus̄q̄
 so he takes the child, roasts, and puts on top of fire stove.

k̄q̄t̄ela q̄ya q̄pa ya it̄q̄i ak̄ēlēlē,
 and calls the woman and says : mother, I roasted the cricket,

is̄q̄ñ q̄wat k̄q̄r̄ē q̄s̄q̄m̄iē t̄ē t̄q̄i q̄wat
 I gave the child, but he did not eat, so I roasted the child

k̄ə s̄q̄ñ ak̄ēlēlē. T̄q̄ya q̄bal̄ək̄q̄ ; k̄q̄m̄ok̄q̄nē kq̄
 and gave to the cricket. So the woman drives him ; he goes

k̄əb̄ap okabi k̄q̄k̄ori kq̄ k̄q̄k̄ābi
 and he meets a blacksmith ; and salutes him, and the blacksmith

q̄kalkq̄ okori k̄q̄pa : iyema re yira n̄q̄r̄q̄mu
 returns the salute, and says : I want to come and sit with you,

ik̄arañ rak̄ābi t̄ē q̄kabi q̄pa : q̄wa ;
 I learn blacksmith work ; so the blacksmith says : all right,

ka Sarafet qpa qwǎ, kqm̄qyira ri tonqkq
and Sarafet says : all right, and he sits there, behold,

qkabi qba kərot obana.
the blacksmith has a big scrotum.

Alqkoi nyin ka Sarafetañ qtoir afat rokərən ;
Once on a time Sarafetañ heats iron in the fire ;

qkabi tətə mqkabi qyira
the blacksmith doesn't know ; when the blacksmith sits

kakabani Sarafetañ qwura rəfat rafəi rokərən
hammering, Sarafet takes the iron hot from the fire

kqmoraf kərot ka qkabi kqm̄qbuke.
and he pierces the scrotum of the blacksmith and he runs away.

Qkabi kqətə tu alqkqboli məpo fisakqə
The blacksmith stays sick a long time ; when he is better,

kqm̄q bəm koli kqm̄qtapər ki rabutu
he beats rice and ground nuts, and packs it in a bag

kqm̄qwur qkq katəns Sarafetañ.
and goes out in search of Sarafet.

Bqbe dər̄ ayif kq remaṅkqi
When he reaches place and they ask him : where are you going,

qpa ikq katəns wulaṅba qwqputər tqñ
he says : I am going in search of a man, who has burst

karət kokabi ; wine aṅfəm ampa oyě nò
the blacksmith's scrotum ; once people say : he is not here,

qtas. Qkqneḷbq hañe kqm̄okəbəp Sarafetañ
he passed. When he goes far till he meets Sarafet,

kqm̄qkori kq ka Sarafetañ mqkal kq qkori kqmo yif kq
he salutes him and Sarafet returns the salute ; and he asks him :

reure remaṅkqi qkabi mən
where are you from ? where are you going ? blacksmith himself

otəti kəpǎ Sarafet kqnoñ ; Sarafetañ qṭəti
does not know to say, Sarafet he ; Sarafet does not know

kəpǎ qkabi kqnoñ, qwqputər karote.
to say blacksmith he [was], he burst the scrotum.

Ta' Sarafet qpa minə minđi iputər karot
So Sarafet says : here I am, I burst the scrotum

kəkabi lanți kqbont qkabi ainyes
of the blacksmith long ago ; and he named blacksmith's name

yi kapet r' qbekqe ; tqkabi qfumpərkq
and the town where he found him, so the blacksmith falls on him

kqmošekq kqmqbakq dərənqñ Mqberqkoi
and ties him and he carries him to his own place. When he reaches
there

qbaşikq qkqboť rofənt rata ; pəbiebwě
he takes him, he puts him under the bed ; when night comes

ampotəñ awqñ anak roset ațəmərə ña
they finish cooking, they carry the rice in the house they put it for

qwat rofənt rayer ; qkabi qpodi fěu qyəkq
the child near the bed ; the blacksmith eats all, he does not
give him.

qwat qyirabotqñ tədīę qkap kq
The child when he sat to eat, he (S.) scratches him (child),

qpa : wat, wat, bami qwat qsap
and says : child, child, give me a handful, child takes

qtak rofənt rata, qtaka kəsən kqñko qwat qnotu kq,
he points to bed, under, he points his mouth, child pushes in rice,

yqyq hən kqwat qposqñ anakñqñ.
so he does till the child has given him his rice.

Mapəsq bəte kqkabi mqkqsəli kq ;
When the day breaks, the blacksmith goes and looses him ;

rqyirai talqkq bqli.
there he sits for a long time.

alqñin masomña takakqten etqke ;
Once they were sent (S. and the children) to go and find wood ;

kqmotunk ri mqkqne hañę kqbane Sarabəkian
he runs from there, when he goes, till he meets Sarabəki ;

kañkorine kañsəl.
they shake hands and laugh.

Kamañkalkqneñ niañ arañañ kañ qobəp asqinla
 They go again the two of them and they go and meet a lion
 ka kayañka kqñ kañkurikq tansqinla qkalañe okuri.
 in his cave, they salute lion and the lion returns the salute.
 Ta Sarafetañ qpa : səde nqrqmu səre rusəma
 And Sarafet says : we come to you, we come to be trained,
 səbahe qas i karañ ; tañsqinla pa : owa
 we have no father and mother ; so lion says : all right,
 kamañwoñ kakayañka ka koyira. qlqko nyini kansqinla
 and they go in the cave and sit down. Once the lion
 qkanə Sarabakiañ kama Sarafetañ qkqpaya kq
 tells Sarabaki that Sarafet should follow him (lion) ;
 qkqkapəra tq Sarabakiañ qtqri Sarafetañ kqpai
 he goes hunting ; and Sarabaki tells Sarafet that
 ansqinla qpa kqmokqpai kq ninan añkokapəra
 the lion says, that you go and follow him to-morrow to hunt
 ta Sarafet qpa owa imalane. añkanəbo kəkəkq kapərai
 and Sarafet says all right, I agree. When they go hunting, and
 kañsqinla mqkanə Sarafetañ tşəşə anq ənən b oşəmi
 the lion tells Sarafet : stop here in wait ; if you see a beast
 ntelami ire şutərkq minei tətəs rodiro yəñ
 you call me, I come and shoot him ; I will pass before there (yonder),
 ta Sarafetañ qpa owa ; kqmqtə yira ri. Pəwoniş
 and Sarafet says : all right ; he stays there sitting. It is not long
 kqwqr~modir~ ta Sarafetañ qkqori kq tq
 when a duiker comes and Sarafet salutes him and
 qwqr qkal kq qkqori ; tq oyif kq Sarafet
 the duiker returns the salute ; so he asks Sarafet :
 komanre yqnqi ? Tq Sarafet qpa təma ri
 what do you come to do here ? And Sarafet says : stand there,
 tşəbuke ansqinla namqre şətan tqwqr~ qbuke
 do not run, the lion comes to watch, and the duiker runs ;
 k qtək mqkal dər ka Sarafet qkqori kq sq
 and again the bush buck comes and Sarafet salutes again,

ka kəŋqəkalqə mən sq kore kq kal sq yif kq
and he returns the salute himself, and he asks him again

nəmqəwq yifkq nabōwi ka Sarafetañ qəkal mən qəbaki
as that one asked him before and Sarafet again answers himself

mq mqəbak nañ qwqrə, k qətək mqəbuke;
as he answered in time past the duiker, and lizard runs;

wišəm ōšəm derə b'ē qətəbal kq kamansqinla
every beast comes all, he drives him away and the lion

qətesata ošəm odif, kareṭ rati mañkalane
does not get animal to kill on that day; when they return,

tansqinla qəkəkanə Sarabakian kama Sarafetañ
lion goes and tells Sarabaki that Sarafet

qətesq paia kq rəkəkəkapəra.
may not follow him again to go and hunt.

Ten ninai Sarabak kəm kəpaia kq pəbiēbwē
So to-morrow Sarabaki will go and follow him when night falls;

Sarafetañ tətəla Sarabəkian kəqəkanəq
Sarafet calls Sarabaki; he goes and tells him,

bepi məkəno nañ yəñk rekāl, təsoma iyema ninai
if you go to-morrow quickly return, because I want to-morrow

bəto ansqinla; kamaḃesəḃip kəi kamasəfōtane
to set trap for the lion; so that if we catch him, that we stop

kənēsakq ta Sarabakian qpa qwā. Mapəsək bəte,
fearing him; so Sarabaki says all right. When day broke,

Sarabakian yansqinla ankəne kakəkapəra; mañkəne
Sarabaki and the lion go to hunt; when they go,

Sarafet akəṭə Sarabakian qyoə mo Sarafetañ
Sarafet stays, Sarabaki does not do like Sarafet,

bənəñk ušəmi qətori ansqinla sutərəkq. Sarafetañ
if he sees animal, he shows the lion and he shoots it. Sarafet,

motei kəmotəḃempa kəḃati təkəḃqə ansqinla.
when he was left, he makes a trap to set for the lion.

Areṭ ɛñ Sarabakian kəmotuñ kansqinla
When sun is getting lower Sarabaki runs away from the lion,

kəmqre	won kakayaika.	Sarafetan komolumpəra
and comes	and enters in the cave.	Sarafet sets

kəbati q̣sət ansq̣inla ; ansq̣inla məpəbie ɔ̄təns t̄əns
trap he hides for the lion ; lion when night falls seeks and seeks

Sarabakian təkəkalanə kərə ɣneyə kə kəɣnəʃək
for Sarabaki to return but he does not see him, and he ties

tašem	ğdif rabeña	kımolınşena	rodarən koñ ;
the animals	he killed with a rope	and drags them	behind him ;

qbeboi	kq̄moyema wq̄n	kakayaika	kq̄mosap
when he reaches	and wants to enter	the cave	he is caught

kakabati	ka Sarafetan	mokq̄bätiekq̄	q̄botər
by the trap	and Sarafet	hampers him	and puts him down.

Pəşəkəboi	Sarafetani	kəmonən̄k antika fola	kəmokqriṇa
When day breaks	Sarafet	sees the Fula strangers ;	he salutes them,

kamañkal kọ ọkọrì	kọmọmuṭina	kander
they return the salutation	and he calls them,	and they come :

“remañkoi	kwenyemai”	tampa:
“Where are you going,	what do you want?”	They say:

səko ropil	səkotən do	waia ətən
we are going towards the west,	we are going to find	where to buy
		a dog,

mabqñq maṭi məmi ɬaro ɬərən ɬəla pái
the money for it is this, basins two full."

Ta Sarafetan qpa : nanehean ten emi abana ibatei
And Sarafet says : do you not see my dog, big, I hampered,

tətila kə	tantik ampa	yasəwaira mukwə
I will sell it ;	so the strangers say :	let us buy it from you,

tōpa	wā' ;	kantik maibasi	atāro ʔa maḡono
so he says :	all right ;	and the strangers take	the basins of gold,

ṭərən	kaṇson kə	ka kəno moḃaṣi	aṇkal
two,	and give him	and he takes	the hamper [of the lion]

kansqinla	tantik ayifəqə	əntənəmu	nesəñq ;
and gives them	and the strangers ask :	your dog,	what is his
			name ;

tɔpa ainyesənqɔn eyi: “hali mbaɛ amera
 he says: his name is: “still you have no thought,
 kɛrɛ mba afɔr”; tɔpa kɛrɛ minuənəkɛrɛkwɛ
 but you have eyes”; so he said: but as you are carrying it,
 kar nu nə tas ɬapɛɬ awuliɲin nəmɔta səli kɔ
 wait till you pass towns one thousand and one, before you loose it ;
 ɬampa owá'. Ankanɛbo haɲe antas
 and they say all right. When they go a long time, they pass
 bo rəs ɬapɛɬ ɬanlɛ ansəli kɔ kɔmɔkalanɛ. Sarafetaɲ
 only four towns, they loose it and it returns. Sarafet
 kɔmonəɲkɔ kɔmɔkanɛɬi qwɔntəkɔɲ kamaɲbɛp karalil
 sees him and tells his brother and they climb on a rope
 lɛmp lɛmp kamaɲ kɔbe rokɔm mansɔinla qɔɖɛɛ
 quickly, and they reach high up ; when the lion comes,
 kɔmonəɲa kɔmɔkorina kɔmowop ralil kɔmɔbɛp
 he sees them, he compliments them, he holds the rope, and climbs,
 kɛrɛ kobe raɬɔno Sarafetaɲ mɔbəkər alil,
 but as he reaches the middle, Sarafet cuts the rope,
 kansɔinla mofumpɔ kaɲbalaɲ dorata kɔfi.
 and the lion falls on the stones underneath and he dies.
 Sarafet ɲa Sarabakiaɲ kaɲkalə ropɛɬ kamakɔkánti ri
 Sarafet and Sarabaki return to the town, go and open there
 qšap. Anšapəɲe, kane lumane bainye, qɔbakio,
 a shop. The shop, who is the rightful owner, the old one or
 qfeto ?
 the young one ?

QYA YQ WANUKQŃ UBƏRA.
 THE WOMAN AND HER FEMALE CHILD.

Oya' koyirare lantɛ ; qɔbɔ kɔko ; kɔrekom
 A woman sat there long ago ; she had nothing ; she came and
 watobɛra okin ; watobɛrawe katisa kɔɲ wuni kaɬi oyɛ
 bare girl one ; this girl, her beauty, a person like that

tapō	ngru	owatowe	qpoḅo ṭenai
was not there long ago	in this world ;	this child,	when she was full grown,

kanfəm aruni maɪnbunti ʔəkə nantəkq; qkerɛ akala,
the men started for it to marry her; he brought money;

qya wop owq kələkereḡ akala;
the woman held [it]; the other one again brought money;

qya qmalane sq ander ainfəm tamăť nabe;
the woman agreed again; and they came people five all;

qya qmalane mamantðdere.
the woman agreed, when they are to come.

Alọko nyin ọya kọmotupi ka Kurumasaba,
Once on a time the woman repented to Kurumasaba,

q	Kurumasaba	to mygyi	ibak ohera	okin
she said :	Kurumasaba,	what shall I do,	I have only one girl,	

afəm aruni ɬamát nabe andər aɬi ɬəkənanɬa kq. Q:
five men all come for it to marry her. She said :

Kurumasaba yërimi kèkom awut àlai këmëşon afëm
Kurumasaba, give me bearing children many, that I may give

ainyi	kəmə sə bapene	kəpənapa.
these people,	that we leave one another	without palaver.

Pəbiǝbwě	kəməfənta	tədira	kə wǝrəp
When night fell	she lay down	to sleep ;	she dreamt

Kurumasaba qsomərəkə omalaika; momalaika qd̥ere,
Kurumasaba sent to her an “angel”; when the angel came,

tɔpa : Kurumasaba ɔkorimu ɔsomi dɔrɔmu Q
he said : Kurumasaba salutes you, he sends me to you. He said :

ntola rokq	ho dise	awute,	ṭamalap	mayema
you begged	from him yesterday	children,	for shame	wants

wopinūwe,	q̄tein	kemere kanemu	kamanten̄n
to catch you,	she said	let me come and tell you	that you find

kəloṃe,	ower ^u ,	atən	yen-yari	kamankantaṇa
sheep,	goat,	dog,	and a cat,	and that you shut them

roset	yɔwan kamu	tapali;	bəpi yɔyi
in the house,	and your child,	for a whole day;	if you do it

nt̄sata wut. Pəsək bōpotē qya kōmōtēn
 you will get children. When day broke the woman found
 kalōme qwer an̄an yenyariñ; mōposātañai
 the sheep, goat, dog, and cat; when she got them,
 nan̄ anleī kōmobāšina kere qkanē wuni
 the four of them, she took them, but she did not tell person
 mare ame kōmokantaña rošet y' qwan kōñ
 this dream, she shut them up in the house, with her child,
 pēpiara bō pāli; rēfqi kōmokalēfenta
 for the whole day; in the evening she lay down again,
 k qmalaika toñ mōkaltor~ kōmore kanēkq
 and the angel then came down again, and came and told her,
 q bepəsōke kōkanti roset kamañkeli ri
 said, if day break, go and open the house, so that you look in there;
 aramēnbēp re aramē riāñ Kuru qboya mu ri.
 what you find there is yours, Kuru presents it to you.
 Pəsōkq bōpote qya kōmoyōkane kōmokōkanti
 When day broke, the woman arose; she went and opened
 rošet; mōkanti yi afet abēra tamat n̄awur ri.
 the house; when she opened it, five girls came out from there.
 Owan kōñ qkomi qte kq sq.
 Her daughter she bare, she does not know her again.
 Kurumasabañ qposake t̄šēm ētēñ kalōmeo, owirō,
 Kurumasaba has changed these beasts, the sheep, goat,
 an̄tēñō, owainyareō, qposakeña rañfēm akapeť bē.
 dog, and cat, changed them to town people all.
 An̄lōñ aťi pēbiēñē tōñ m̄arei qya am̄boťane
 That time it happened then the days the woman fixed
 an̄fēm are tēñ owankōwe m̄ebek;
 with those people that ask for her daughter have come;
 manderi qrebe qkqbasi: orani kēmu,
 when they came, this one came, he went and took: your wife,
 qyi roset Qwuni qkqne qkqtit ukin, qkqne;
 she is in the house. The person went, chose one, went away;

yqyqña bę. ñabę amposata abęra tonqin qłapəsę
so she did to them all. All have got wives ; behold the last one

kqndębaşı owan kqya bęñ. Ampokeręnia.
came and took the woman's real child. They have carried them.

Qya qtebboyi re amerqn anyirę
When the woman was left sitting, her mind does not rest,
atęsoma qteş qwanqkq bęñ. Tqkal tupi ka
because she does not know her real child. So she repented again to

Kurumasaba qkala bęsq dirę Kurumasabañ qkal somær kq
Kurumasaba. When she slept again Kurumasaba sent to her again

tękqpǎ : bepi nyema țara owankәмwi kqne ñkqka kqri
to say : if you want to know your daughter, go and visit

anķomane amu şęñk.
sons-in-law your all.

Pęsqkq bopotę qya kqmowur kqmękqkori
The day broke, the woman set out, she went and visited

qkәmanęqn totqkq. Qbę bwe okomanęqn
her first son-in-law. When she reached her son-in-law,

qşelanękq finq ; pәbiębwę kqmęyakq
he welcomed her well ; the night fell, he lodged her,

kqmokq kori kq ; qkobqkori kq tqpa :
he went and visited her ; when he went and visited her, so he said :

aıyǎ nțarakonpa owankәmu bęñ
oh, mother, you know how to bear, your child real

kalqme bo hali ikqm mәkә bonękq.
is just like a sheep [sheep only] ; only rain should not touch her.

Qkәmane kqmokalane qyatebwı
The son-in-law returned, when the woman remained,

ameraqn kalri, kqpaı kalqme lanți kqnqn.
her mind went there, to say sheep long ago [is] this.

Pęsqkqbopotę kqmotas qkalә kqne kakomanęqn
When day broke she passed, went again to her son-in-law

qlqm ; mqberı qwq sq selanękq
other ; when she reached there, that one again welcomed her

finq qkal sq qkqyakq. Pəbiəbwě
 well ; he went and lodged her again. When night came,
 qkalqsqko sumərkq okal pa : âyà
 he again paid her a night visit ; he again said : oh, mother,
 owankəmu, ampənkənoñ weroboyati ; qkalane.
 your child, her folly is goat-like ; he returned.

Qya tēbwē amerañon kalakalre q
 When the woman left, her mind reached there again, she said :
 ǵwer tapě kqñqwe. Pəsqbopotě qmokalpăi
 the goat long ago [is] this. When day broke, she started again,
 kalokqne ka okomane kəlqm yakalbo sq bainyakq
 went again to son-in-law another ; so they treated her well again
 mo antotqkñan qtase ; pəbiəbwě okomanəqñ
 as the first one of them she passed ; when night fell her son-in-law

qkalsqkq korikq. Qpa q' âyà,
 went and paid her a visit again. He said : again, oh mother,
 owan kəmu nkome qtənbəoyati owəbakwe
 your child you bare, dog-like only, the one who owns it,

qməñəneyi qyolaneyi kqno mo tatanbo. okalanəbwě
 be he poor, be he rich, he will only follow him. When he returned,
 qya aminanqñ ankqre təkopăi antəñ lanți kqñq.
 the woman's mind went there to say the dog long ago is this.

Pəsqko bopotě qkal tas ka okomane kqlqm ;
 When day broke, she started again to her son-in-law other,

qbe ri bwe okal sq selanəqkq finq qyakq
 when she reached there he received her well, lodged her

 mo antotqkq qtas ainyokqbwē Pəbiəbwě
 as the first [ones] she found did to her. When night fell
 okomanəqñ qkokorikq qpa : âyà owankəmu
 her son-in-law visited her he said : oh mother, your child

 kome aiyari kqñqñkoñ bo qfaden kəmu dɔ bɔ tərə tə kəkq be.
 you bare, a cat you bare only, your enemy there she loves to go.

Qkalanəbwi amera n' qya ainkalri təkopăi
 When he returned the mind of the woman returned there to say,

ainyare tapã kɔŋɔwe. Pəsɔkɔbopotẽ qya kɔmotas
cat long ago [is] this. When day broke, the woman started,

mɔkɔne hañ kɔmɔbik kakãmane kəlopəsɔ.
she went till she reached to her son-in-law the last.

Kabe kakomanekɔn ɔʃelanekɔ fiŋɔ, ɔkɔya
As she reached her son-in-law received her well, he lodged

kɔ dɛrɔ fiŋɔ, ɔbɛnyakɔ fiŋɔ. Pəbiɛbwẽ
her in a fine place, he treated her well. When night fell,

ɔkɔ ri ɔkɔkɔri onin̄karakɔn Ainyirabo
he went there and visited his mother-in-law. When they sat

antatɛlmai tɔkomanɛ kɔpa â naniñkara
chatting, son-in-law said : Ah, mother-in-law,

munɔntara kɔn bə owan kəmu ɔwuni wɔtɔtɛn̄.
you know how to bear, your child is a person indeed.

Qɔɔwuni ɔbɔtɛr bɔ tɔmɔyɔ aɔa wuni ɔbɛnai
What one likes is what she does, what one hates

ɔyo etɪ Qkomanekɔ ɔkalanɛbwi amerañɔn̄
she does not do it. Her son-in-law when he returned, her mind

kɔre təkɔpã owanəkɔn kɔŋɔwe. Qdirare mərəñ
went there to say my child is this. She slept there twice,

kɔmokalane dorɔnañ.
she returned to her home.

ATƏSOMA WUNI MANTĚ TƏN ARAINYAMU MBQTERUKIN
WHY PERSON MUST NOT FIND WIVES AND LOVE ONE

ÑBĚÑ UKIN.
AND HATE ONE.

Ntɛn aɛsabun atɪ tɔkɔ (n̄) kɔŋqirari ; kɔkɔnanɔa
You do not know its reason, fowl sat there, he went and

abɛrañ arañ ; ambɛrañ tɛmən atɪ kɔkɔnanɔa ;
married wives two ; those wives themselves he went and married ;

Nabondo kɔrañ ɔkɔgbonanɔa Nabondo ɔtɔnanta
Nagbondokari he went and married Bondo, he went and married

Marin mare kqnotabqtr okqbo bqti Mare Bondokari
 Mari ; Mari he loved better when he loved Mari, 'Bondokari
 abqtr kq katqn kaṭi akain rṱwurkq kqkqbafə kqr.
 he did not love during that time he went to bush and brushed farm.

Dowuruḅo okqbafkq qkqrokoti
 There he came out only, he went and brushed a farm ; that farm

dqṭela Marin q : kṭelami Qḅondokorian
 there he called Mari ; he said : Go and call for me 'Bondokorian ;

mpa kqne tqkar ami mant ; qkqbo
 he said : go, let her bring me water ; when she went

kakṭela 'Bṱndokorian, 'Bondokari q rabumpəra
 to go and call Bondokari, Bondokari said : My head

mirobaṅ mṱyusqke anonkə mareṅ tqyokane
 is aching, as she is four-eyed you see Mari that's why she got up ;

kqpa mba rabumpər qrobaṅo, mṱmekaraṅ
 she said : you have (her) head aching I am bringing it ;

okobobəke mṱkerə mant qsikabo
 when she reached in carrying the water ; when she pushed

qruni mṱtim o'yif·bo ukara mant tṱpa :
 the man when the man asked who brought the water, she said :

ṁ ; 'Bṱndokari orḅobəke tṱpa : itaṭiton
 yes ; Bondokari when she reached, she said : I know they have

miḅəṅo tṱpa mənṱtim qtim q'yokonetqn qkqbiri.
 hated me, said man himself the man got up and reached there.

Omṱmṱ karaṅ katqn kaṭi qkain dṱyukane,
 She said I am trying it during that time there she got up

kqmo kqne
 when she went

(UNFINISHED.)

Record 655.

Suri.

Saiu.

1. Saiu
Saiu
2. Mr. Tomas qyiri
Is Mr. Thomas there?
3. A okeręsu a patrolyę
We go out this time a patrol
abaki maderde
strong (hard).
4. Ampatrol ro nam yainyi
The patrol there was
bq bqti rokamalu.
sweet in Kamalu.
5. Ro Kuntaia obaki
In Kuntaia very hard
madere de kam kande
there with Kande
Baba.
Baba.
6. Qtim akanekq
The man they tell him
apęla kqsum ka qbai;
for the rice he sent to
the king;
qęetaye.
he did not get it.
7. Qdor rabun dif ri
Hunger nearly killed there
anleberer.
the labourers.

E
Yes.

Qyiri o, qyiri.
He is there, he is there.

Tętaiai ęa ador^m ador^m
It is not a simple thing for the
serekabomai mębaęi tahq.
hunger we had on the way.

Mębaęi tahq
It is not a joke.

Ro Kuntaia dador robun
In Kuntaia the hunger nearly
sudif
killed us.

asataępi
they did not get it.

mębaęi tahq.
It is not a joke.

Suri—*continued*.

8. Qbai akori hã
The king, they went there
masās tafali
till three times on a single
day ;

qsuməraę apəla.
he did not send the rice.

9. kərə ɔtim, kɔnoder
But the man he came
ataim aləs
in a bad time.

10. Owampa nti mən ɔyi mo
Yes, that palaver it seems
abaki madərəde
hard.

11. Okəlsq̄basisu
He took us again

qkalsukerę Makuta.
and carried us to Makuta.

12. E
Yes.

13. E, kərə be awopəmu
rinan
Yes, but if they catch you
there

Saiu—*continued*.

Osataę apəla
He did not get rice.
apə mɔpənqsufle.
the one that will do to feed us.

Èè
Yes.

Kərə abaki madərəde kake
But it is hard now
kaputaɓoto tāsər
it passes the mark ;

ma səwurbę owa peéyi
since we left, it was not like that.

Do kq̄bom ador
There we went and starved for
hunger.

kəboma kobana
Starvation great.

Mine tame kokus ękump
I went and turned out the palm
wine

tatəke
in the night.

Aba nanu mayqme
They have nothing to do to me,

Suri—*continued.*

karake ɣaɳe, hm, apanaɳe.
in stealing that, hm, it is
palaver.

14. Kɛɣ ɛɣɳare
But there are medicines
here.

15. Tubã mutâyi
It has you palaver?
(Does it not matter to you?)

16. Bɛtuba mutai nina
If it matters to you by and
by.

17. Aməs kal dir
When we came again
ronamərayaɳ
to that place there.

18. Ka Kande Pareya;
To Kande Pareya:
qbɔ̃tiri
it was sweet.

19. Nyiemon, mbɔlokɔtokɔti
You lie, you used to walk
about.

20. Kɛɣe nikɔkakɛaɳ
But you used to go about
stealing
aberaɳ
the palm wine;
namamun mabere
you who drink palm wine.

Saiu—*continued.*

ɳayɔ kɛsas
they did it purposely.

Mine ɛtɛti bo
I did not know only.

Tubã miɳai, ah,
It matters not to me, ah,

mai bo nɳɳ
it is only one (medicine).

Tei oɛi tiyɛ
Nothing will happen.

Bɛkeɣ
Where.

Ah, minɛtɛ obɔtr waɳi
Ah, I did not know sweetness its.

ikɔtəkot kɛɣɳi
I walked about, but I did not

qbɔtr waɳi
see sweetness its.

ikɛyɛri mabere
I did not steal palm wine there.

Suri—*continued*.

21. Nyəmən
You lie.
22. Mbaríyem
You have a lie.
23. akərə taim alqme
But once on a time you
mberimi rokiṭen;
belched to me in the kitchen;
itəla maber ibqnt
I smelt palm wine.
24. Maberəma ṭəna
The seeming palm wine was
mayəre tṓn
not there then;
maberema tən
a little palm wine was
mema kar
what they brought
ādi kakatoia ṭəbo
there in baking bread.
25. Mbariyem koənkeyeri
You have a lie, what did you
steal there
tṓn
then?
26. Kərə nəbəlqkə ka
But you (pl.) used to go
about
kəṭqkəṭṭn
walking.

Saiu—*continued*.

- iyəmḗ
I do not lie.
- Nali
not at all.
- Ayermima, amḗ
They gave it to me, that which
atəne kakatoṭi atəboi
remained in baking the bread.
- ikeyeri maber
I did not steal palm wine there.
- ikeyeri kōko
I did not steal anything there.
- qtim qpa etanlqkə
the man said the time he was
amiḃasinu ropet
employing us in town
ikerənəṭə kəkokeya
I did not carry them to go out
stealing

PA NISAÑ Y' QWANKA QTIM OYOLA.
MR. SPIDER AND THE SON OF THE RICH MAN.

Qtim koinyirari, kòkom owankqñ ukñ qwa
A man sat there, he bore his one son, and he
qba kēñ qṑṑeti mṑpai fie ṑepanis oyokaue
had much property when he was dying ; so Mr. Spider got up and
kòkqḃep owat ; ṑṑpa : â wan kēmi qṑamu kom musñ
met the child ; so he said : oh, my son, your father bore you
alone,

qrē tonṑ pai ifi qrēba wuni kēlanē ;
he is going to die to-day, you will have no one to look to ;

ṑēñ ṑēremaremu, kṑwat qṑṑ wa. Qtim
so I will come and help you, so the child said all right. The man

oṑubo hañ qṑpai ḃo fie ka panis qmoyokane
was sick, till he was near death, and Mr. Spider got up

kòkqḃe Pa kamaiañ ; ṑṑpa qtim oyola kṑnakom wan ukñ ;
went and met Mr. Bee ; so he said a rich man bore one son ;

qyēma kēkefi, ṑēñ mare kṑne nkṑwṑn ka wosut ;
he is dying now, so let us come and go, you go and enter his nose ;

ḃēṑa pa ṑəkēḃēṑ kṑmantṑri atṑf qḃḃli
when they talk of burying him so that you show a far country,

kamakṑri ; aberiḃoi
that we may go there [to bury him] ; when they reach there,

nkāl ṑṑri atṑf aḃḃli alṑm ; yēmaiq ḃo tañkēñ
you show another far country ; so you should do for ever,

hññ kṑmotē apai ḃo ḃēne nṑewur rosut ;
till he rots. When they are ready to bury, you go out from the
nose ;

Pakamai qmalane aṑṑone atēsōmē, panis qṑa :
Mr. Bee agreed ; let us go, the reason is, Mr. Spider said :

ḃēpi apḃēṑē sēṑ ḃo kale sēre ranē kēñ.
when they finish burying, when we return, we come and share the
property.

Pa Kqmaian kabekq	qwn dosut	katim ofi
Mr. Bee as he reached,	he entered the nose	of the dead man,

qwat q̄t̄t̄i.	Pa K̄omaia	k̄om̄l̄en q̄ :
the boy did not know.	Mr. Bee	sang and said :

kerososo,	Pakaramina,	payeyai
Had I been carried to Susu-land,	father and mother,	I should
keyenkō.		

have been well.

(Ch.) So nai ɛnai ɛnai nənka so nai.

Abasikø abotkø kambentø ; aṅkøṅ hañ
They took him and put him on the bier ; they went till

kamberosōso; ambe ri ßoi tōkəl pa :
they reached Susu ; when they reached there, so he said again :

Kerotimne	pa karaminai	paiya
Had I been carried to Timne,	father and mother,	I should
keyenko.		

have been well.

(Ch.) Enai ɛnai ɛnai nənka so nai.

Yqyq hǎn qtim qtopokate.
He did so till the man rotted.

Tɔwan ka ɔtim ɔpa : ɔpamu ɔyɛma pote
So the man's son said : my father is beginning to rot,

manənk kɔnu, halimu mɔfɔfe.
let us bury him here, though he is talking.

Pa Nisan qbasiko oyema koḃukoko
Mr. Spider took him, pretended to go and wash him,

ra pai kamai owur ;	mowure topa	Panis,
there Mr. Bee came out ;	when he came out he said :	Mr. Spider,

səke nu neyq anu anq təkəmi marinu mənətai inən ;
hush, you do here so that I help you, as if they were not all
there before ;

omomaraña	kam ampomañk ;
and he helped them,	so that they finished burying ;

kamañkalane	roset ka otim ;	nambeke
and they returned	to the house of the man ;	when they reached.

Pa Nisan yowatañ areyiranę keñ.
Mr. Spider and the child came shared the property.
Pa kamañ qpa: botqñ Pa Nis mineya?
Mr. Bee said: now Mr. Spider, what of myself?
ta panis qpa: iñiliesoye rəmu; nasəsanloñ
So Mr. Spider said: I cannot again give you; it's you and the
ikabelañ bepi ntəkpəti
corpse we carry on the head, if you are going to talk about it,
kq ka owat məkoyəmu. kqmo kqne kqwat,
go to the child, he will go and give you. He went to the child,
kqyer kq otan, kqmo kqne kayint ębana
and he gave him a little, he went to the big tree
qkqtənša ki. teñ kamañ wuni qkq bə to kake
to go and make it grow. So the bee, when person goes now
yema wura ramairoi qtakq qkənkəmi
and wants to take out his honey, he stings him, my property,
kətun tapə owat oyəmi kiəñ.
little long ago, the child gave me is this.

QLAN'BA' YI ARONŠÖN.

[illegible]

mōbēkq kq pa Alulu idērədqmu
when he reached him, he said : Alulu, I come to you

kəmande tupəsame ; minbət tətunik tame
so that you may come and divine for me, I set my traps

kērē tānkān tānkān ibəp reto ɛlōp mēmēbqi tē
but for ever and ever I never find fish there, as I sank them

yi tāmibəp eti hē ampanti neyi tōkētami a ɛtānkān
is not how I find them, this matter is what puzzles me, and I never

ibəpɛ re wuni. Tanlulu opa wa ; kqmotupəs ;
find a person there. So Alulu said : all right ; he divined ;

ko bəterəgbətr nināpēre sqk tēn kəšēte
he said : bətrəbətr, to-morrow at dawn find a whip

kəsqbē kəmən kqmānkane robat rayər
the best you can that you go and hide near the water side,

nṭənənk owuni q kqmēm tətunik tāmwi. Qlañba qmokalane
you will see a person going to try your traps. The man returned

kqmōkqbək təsetē təsqbē ; kqmōkqmānkane robat rayər.
and went and cut whips good ; went and hid near the stream.

Pəwonɛ' aronšon kqmōbek ; kqmowon dqbət
It was not long till the ronshon came, he went in the water

mōpaiwōni kqmōbusune š'ēnk qbaši yet
when he was ready to go in, he took off his clothes all, he took the
clothes,

qbbt robañ ; qwqn mant qkqbəp tātunik
he put on the land ; he entered the water, he went and found the
traps

kqñta katunkō owat aruni omənkəneɔ ošitē : pup.
as soon as he lifted his trap, the man who hid broke wind : "pup."

Taṇronš opa iṭəl pup. Tqwat qruni opa : hm,
So the ronshon said I hear "pup." So the man said : hm,

tələbo pupa mənṭələ pupi q qbarɛ
when you hear "pup," will you not hear "pup" ? he says, the
owner,

kqinyq pup mumbare mōndere.
he makes "pup" ; are you the owner of here, you come here.

Tanronšon owur robăt	kõmobuke	õpel yetõn
So the ronshon came out of the water,	he ran away	and forgot his things,

owat oruni ḡbal balkḡ hañ ḡwḡñ dokant. Qwat ḡruni
the man ran after him, till he went in the bush. The man

kəmqal qəqbaşi eyet anrunşun	məqəne ropet.
returned and took the things of ronshon,	he went to the town.

Mobę ropet	kõmqkõņ rõnu rõset.	Põieõwẽ
When he got to the town,	he went to his house.	At night

aronson	kəmqəder ropet	oreḇət anšet na olaibə
ronshon	came to the town,	he came round the man's house

kaḃiṅkərai. Pəsqokɔwe olaṅba kɔmokane aṅwɔṅtɔŋɔ
shouting. When day broke the man told his brothers,

afet naran ampan mainyi şenk.
young two, case as it is, all.

Tanwɔnt̃ n̄n̄ ampa kɔtɔ maɪkɔnɛ nu sasɛsɛn
So his brothers said: brother, let us go, the three of us,

səkəkala eyet anronson ; kamayokanə kamanəqonə,
we go and return the ronshon's things ; they rose and went,

kapon kapet	kamanbang otim obaki
as soon as they finished the town	they met an old man.

kɔtim baki ɔpa : naŋ maɓaši adara owuni nəkerəri
The old man said : you take people's property, you carry it

rənu ropet tən sqər əmu kamanbaş yet
to your town ; so give it to me ; so they took the things,

kamansŋ otimobaki.	Tɔwɔnt ofet qpa
gave them to the old man.	So the young brother said:

kere ɬaɪraɪn su ɬambaɪk n' akɔto maɭa kokus
but you must pay us for the trap of brother, they used to empty

elope.	Totim bəki ɔpa	ɔwǎ	kɔmɔkanti	anbɔmfa
of fish.	So the old man said :	all right,	he opened	the bag

kɔwuni owuni	ɔbaʃi arainyema.	Qwɔntɔ obəki
and every one	took what he pleased.	The elder brother

bambanki	kqmošaši antqnkq	qwwnt andəkwe
who had the trap	took the chisel	the one next to him

kqmoḃaši rabeña. Qwqnt ofet kqmqbaši ampq. Kqtim bəki
took the rope. The youngest took the purse. The old man

mḃaš yet eyeteni kqmokal; ainyi məni
took the things which remained, he returned, there

amaḃkalane ropet. Qwqntobəki ḃaši antqḃkoq
returned to the town. The big brother who took the chisel

kqmqwop kəḃera mabər lqkq o lqkq. Qwqnt qwqḃaši rabiña
he held getting palm wine always. The brother who took the
rope

alqkq olqkq bəpi biei pəsqqḃote qṭəḃəp una
every time when night falls; when day breaks he will find a
cow

akotər kq ka rabiña.
tied to his rope.

Qwqnt ofet qḃaši ampq lqkq olqkq okanti ni bə
The young brother took the purse, every time he opens it

qṭəḃəp akala yi mbqḃqḃ mala ri.
he will find money and gold filling it.

Anfəm asas ainye orəke tábà kaṭempi ?
(Of) these three people, who was wisest ?

QLAḂBA' YI QKRIFIAN. THE MAN AND THE KRIFI.

Qlaḃba' koinyiri lanṭi' kqba etene oḃaraḃ, okin kqnoi
Man was there once, he had two dogs, the one

kiḃkoyanduri qlqm kqnoi Kəro. Qkrifi konyi tapəḃnqr
is Kinkoyanduri the other Kero. The krifi was once in the
world,

kqbaḃ aḃola. Aḃola nye nye ba kakom kəḃāna
he had his kola tree. This kola has the big crop,

mḃ ni son neyi tapəḃ roru. Alqko nyin olaḃba owē kqḃwur
for it was alone in the world. Once this man set out ;

qṭəkqim qṭqlata okrifi ;
he said he was going to pick the kola nuts of the krifi ;

tañfām ampa : wuni nopīmē ñi be wuni opimi ñi okrifi
 so people said : no one should pick it if one picked it the krifi
 q̄təs̄q̄nk̄q̄.
 would eat him.

Tak̄q̄n q̄pa : tuba pa inēti k̄q̄pimi tañfām
 So he said : it matters not, I am going to pick it, so people
 ampa 'wa. Map̄əs̄q̄k̄q̄ bote k̄q̄monš̄ək̄ q̄təññq̄ñ ñarañ kantañk̄
 said all right. When day broke, he tied his two dogs to the post
 ña rabəntəñ k̄q̄ñ ; komoq̄q̄ne, obāñane akāle tok̄q̄bət̄ə at̄q̄la ;
 of his verandah ; he went, he carried hamper to put kola nuts in ;
 mobe re k̄q̄moḃep añola, k̄q̄mowq̄ñ kapim
 when he reached there he climbed the kola tree, he began to pick
 atq̄la ; q̄krifi q̄wēḃ añq̄la be inq̄iyeme
 the kola ; this krifi who had the kola tree, if I were a liar
 iyq̄ñai q̄k̄q̄wq̄nt̄ m̄q̄ rokamp k̄er̄ē
 I would have said : he goes feeding as far as Freetown, but as
 m̄et̄eyemi q̄k̄q̄wq̄nt̄ opoto k̄er̄ē wuni owuni
 I am not a liar, he went for food to white man's land but any one
 bep̄ anola ni fi b̄ē pim ri tq̄la b̄ē
 who climbs that kola tree, to pick there any kola nuts,
 q̄t̄ətar̄ əti.
 he will know about it.

M̄q̄tolan̄ba we, ob̄ep̄ añq̄la, okrifi komotañi
 As this man climbed the kola, the krifi knew about it,
 k̄q̄mod̄er̄ kabokian̄ ka laftian̄ : b̄əfti k̄ə lafti b̄əfti
 so he came running and tumbling (descriptive)
 kan soko b̄əfti k̄ə yifon̄, yifon̄, koliq̄ma. M̄q̄b̄eke
 When he came

k̄q̄mowura kabak̄ k̄q̄ñ k̄q̄mot̄ap̄ añañt̄ : isq̄ñ tonq̄ wuni o,
 he took his axe and began to chop the tree. I eat a person
 kobo isq̄ñ otonḡñ korobon̄ kobun̄. Q̄lan̄ba tq̄pa : karmi
 to-day. The man said : wait for me,

k̄em̄əlimini Kurumasaba m̄q̄ k̄əfi ka totonḡñ mirefian̄.
 I say good-bye to God because it's death I come to die to-day.

Tɔkrifi ɔpa: wa'. kɔmoɓɛp rɔkɔm ka olimpɛti
 So the krifi said: all right. He climbed to the top, the summit of
 aɲɔla kɔmoɔɛla ɛtɛn nɔn naraɲ. Ɛtɛn kamanɛl kamanɛpim
 the kola, and he called his two dogs. The dogs heard and broke
 rabeɲa, ɔkotɛraɲa kamaɲre kaɓukiɛn:
 the rope that they were tied with and came running

“Kingweyanduri soyɛmbe yɛmbe, karo soyɛmbe.”
 (dog's walk)

Meɛtɛn manre kaɓuke, ɛtɔf maɲfita tɔpɛ
 When the dogs came running, the earth they threw long ago
 dodarɛnkaɲ yipol mowur kɔ aɲɔla ɔkrifi
 behind them and pieces that come from the kola tree, the krifi
 mɔtɔpɛ yetuɲkɛlanɛ sɛkɛ totonɔn tɛtɛn ɛtɛn
 was chopping, gathered together and become to-day these mountains
 masɛnɛnk kake norui. Ɛtɛn mambek ambɛp ɔkrifi,
 we see now in the world. When the dogs came and found the
 krifi,
 ainyerane kɔ ɓo raɔɲ. Ɔlaɲba kɔmɔɔɔr kaɲaɲɛ
 they divided him in the middle. The man came down from the tree
 kɔɓɔpimatɔla šɛɲk. Atola ɛtɛtɛ ɛtɛ asak totonɔn
 and gathered all the kola nuts. These kola nuts scatter now
 kɔdaru; ɔɛro der kɔla.
 in the world to-day; everywhere kola.

OLAɲBA BAKATUT KQBANA. GREAT JEALOUSY MAN.

Ɔlaɲba konoyirari kɔmba kaɛut kabana; kɔnaɲɛ
 A man sat there, he had jealousy great; he married
 aɓɛra aɓɛti; kɔsek tɛkɔbet asas, wanduni mɔkɛ ri.
 women many; he tied mud fences three, young man should not go
 there.
 Arani nɔn be ukin okom wanduni, owura kalɛnt
 His wives if one gives birth to a boy, he takes out the child

rokun kalēnkēn qpa kqten wunibom uṭil
 behind the yard, the father goes and finds a woman different
 tākēmasērēkq. Bēpi abom ubērai kqnamasēr
 to suckle it. If they bear a woman she is suckled
 rokuṅk. Antoṅ aṭi mqbōṭ ri.
 in the yard. This law is what he put there.
 Qbatē kqn kandinēkēnē kqmani owat oruni
 His favourite wife came and made friends with a young man,
 okapēra; mandina nkamena kaṭi qredif usem
 a hunter; when they became friends, he killed an animal
 oyēma tē kerē kq; tqbēra qpa: kēre owošēmi
 he wanted to give her; so the woman said: but my husband
 tatarēṭi. Tqruni qpa: bēnē kqtane robate
 will know about it. So the man said: if you go to the water side
 nbebek antoma iyinkta nṭēma.
 when you reach the toma tree I shake, you stand.
 Maṅkq robate kowat oruni mōyinkta
 When they went to the water side, the man shook
 qbēra kqmoṭēma; kqwat oruni mqtap ošem.
 and the woman stood; and the man put in the meat (in the pan).
 Kqkane ka ropet apotorāna bē
 When they reached the town they help them all down,
 kqnoṅin ayinkē kq tora; ṭa qtim kēbansa.
 and she was not helped down quickly; for the man not to get angry.
 Maretora kq, kamare bēpēr ošem tqruni qpa:
 When they helped her down, and found the meat, the man said:
 kanē boṭ ošem owe; tqbēra qpa: mine tē
 who put in this meat? so the woman said: I do not know
 mōsēkqnuti robat; tqruni qpa: kur'qkoinye
 because we went to the water side; so the man said: God gave it
 mikq. Oruni mōḍer ri, tqpa: Tqwosam qpai?
 to me. When the man came, he said: what did your husband say?
 tqbēra qpa: qpa ḅo kuru kqinye mikq; tqpa ēhé,
 so the woman said: he said only: God gave me it; so he said:

ehé, sëmərətun afənta Owat oruni mǝdire,
Aha, we will come and lie down (cohabit) to-day. When the man came,
ubəra ǝsatakǝ rofunk rokǝm anlǝ anṭi kǝm
the woman put him up in his granary that time rain
kabır; ǝtim ǝyarear ǝpa kǝrəna mi
was threatening the man shivered, he said: go and spread for me
rofunk rata. Maləp ananṭ owat oruni
under the granary. When they lighted the fire the young man
owun ǝbakikǝ; ǝranə maranə mapəter ǝtim;
was hot greatly, he perspired, and the sweat dropped on the man;
ǝyif kompəṭ mi; tǝbəra kǝpa anfuṅk
he asked: what is dropping on me? so the woman said: the granary
anbapəṭon. Tǝtim ǝpa: ninən akǝba
must have leaked. So the man said: to-morrow they will go
ənəpəl are sǝṭ lari. Owatoruni obəkəs napǝl
and get grass and come and repair it. The man cut the ropes
kəmə pə naktine kwi, kǝmqǝtora ri
so that when the flash of lightning came he fell from there
kǝmofumpər ǝtim; ǝ kuru ǝ tərəbamu
and fell on the man; he said: God says: I must come and take you
ǝṣəm kǝn pulǝsqmi. Kǝmoyokanə owat oruni
for his meat you ate up the other time. He got up and the young man
kǝmobalbalkǝ pənaktine bwi ǝ: kǝnǝ mibalbalan
ran after him when the flash comes; he says: I am running after
him;
kəpuṅ ankobio owat oruni ǝrəkəl
as soon as they get outside the fence, the young man returned
ǝrəfənta y' obərakǝn. ǝtim ǝbukə
and came and cohabited with his woman. The man ran
ǝpon tətǝf tərən kaṭəmakwe tən kiən; kǝrəkəl
he finished two countries, then his standing is this; he returned,
anranio ǝwǝnənta bə ǝkor d'ǝṣianə tǝn
his wives, any one he sees, were pregnant; so he swore
tapə ka kaṭuṭ əpon.
long ago that he would not be jealous again (jealousy was finished).

PANISA YI ANREKA TEAÑ.

MR. SPIDER AND THE SKIN ROTTEN.

Alqkq nyin panisa qfir^m areka ñ' atək
 Once on a time Mr. Spider found a skin of a bush-buck
 ate r' akbqkq kqkerē nye kqngyema qṭək
 rotten in the forest ; he carried it ; he wanted the bush buck
 qnisa kq wa kqm̄qboṭ kq yiki hā ṭənke Panisa
 to fear him and put him in respect till for ever. Mr. Spider
 qwqn anreka aiñyē kq kqne robañka ka
 put on the skin this ; he went to the farmhouse of
 qṭək qṭək mqnəñkwē qnane
 the bush buck ; the bush buck when he saw him he thought,
 qkəs kqwqn kqyifkq ko yqmwe ? kqpa
 companion his ; and he asked him, what ails you ? he said :
 panisa kqntufər mi dis wa tonqn ñi ḃo ton teañ
 Mr. Spider spat on me yesterday ; and to-day it became rotten ;
 nesa kqnon bqtufərəmu mətē ; mqpon yqyen
 fear him, if he spits on you, you rot ; when he finished, do so (?) ;
 kqkqbukq kqrekale kqpa mpiari
 he (S.) went and washed, he returned, he said : good day,
 yemi daradiē kqm̄sqñ kq anak are o arei
 give me something to eat ; he gave him rice ; every day
 qm̄qyq hañ apəla pa aṭək bun pəpo
 he did so, till the rice of Mr. Bush Buck nearly finished.
 kqkqne ka qm̄en paləmo bəṭərəbət,
 He (B.) went to the diviner Mr. "Hare" (running)
 bəmpaye kanēmi kamaqkqne mankqne ambapəṭqn
 "do the rite," tell me that he goes when they went, they found
 panis qkar kqm̄qyi ṭa anak ka paləm qpa
 Mr. Spider waiting ; he asked for rice, and Mr. Hare said :
 anak aiye rē ṭaramu kqtufərə ña kqer koko
 rice is not here for you ; he (S.) spat on them but nothing
 riyqne ṭəpi be wuni na yq ṭei ṭe tasər^m
 happened ; therefore if anyone does a thing, do not do too much.

Record 735.

PANIS RƏ PANANKA.

MR. SPIDER AND MR. CHAMELEON.

Kareñ ake ƭasəm añbəli fəf panis
 The year when the beasts could talk, Mr. Spider and
 rə panañkañ ayi yatki are nyin panisa kəkanə
 Mr. Chameleon were friends ; one day Mr. Spider told
 panañkañ mañkəne bəş maʷon panañkañ
 Mr. Chameleon : let us go and dig bush yams ; Mr. Chameleon
 kəpa qkwə panisa kəkanə bəş maʷon
 said he would not go ; Mr. Spider went dug yams ;
 kəkara ma roset əkən kəyif panañkañ
 he brought them to house his ; he asked Mr. Chameleon
 ƭəkəmarəkə kakabəmpa nant rə kakapatma Pananka
 to help him to make a fire, and cook them. Mr. Chameleon
 kəkəši ƭəkəyqyi Panisañ kə bəmpa nant kəpatma
 refused to do so. Mr. Spider made fire, he cooked them ;
 mə qponpatma kəyif sə panañka
 when he finished cooking them, he asked again Mr. Chameleon
 ƭəkəmarikə kakabus ma Pananka kəkəsisə
 to help him to peel them ; Mr. Chameleon refused again
 ƭəkiyqyi Panisañ kəbañsa kəpa ndiəma
 to do so. Mr. Spider was vexed, he said : "you don't eat them" ;
 iyəma maʷon. Panisañ kəyə mapant bə
 "I don't want bush yams." Mr. Spider did the work all
 kəbətma kantik kəkanə kə koʃ. Mə kəne
 he put them in a basket, he went to walk. When he went
 Pananka kədi maʷon bə kərə mə qbəndi ma
 Mr. Chameleon ate the yams all but when he was eating them
 qəʃəl afəm anfəf kədi ma ləmp ləmp ; kəfənta rəfənt əkən
 he heard people talk ; he ate them quickly ; he lay in his bed.
 mopanis qəder ri kəyif kanə di maʷon ani
 When Mr. Spider came, he asked : who ate my bush yams ?

panańkań kqba iṭṭ kere mańkqne
 Mr. Chameleon answered : I do not know but when they went
 nai iṭəla nań afəm ańfəf Panis kqpa anan yokane
 away I heard people talking. Mr. Spider said : No, get up,
 kama ikəli akqr kamu kən akor kamu kiyq kobanaiyań.
 let me see belly your ; why your belly what makes it so big ?
 Ibqnań di afəf panis kəṭəpa rim kqḃun
 I was just eating air. Mr. Spider without saying a word ground
 ɛḃəńḃə kqkere panańkań rqbət rayər kqweṭa
 pepper ; he took Mr. Chameleon to the water near ; he squeezed
 kq ka mawon mawur. Kapanis qpa iṭəfita
 him ; and the yams came out. And Mr. Spider said : I will throw
 mu robat k ańkwi qdi mu ṭamańkei
 you in the water to the crocodile, he eats you because you stole
 mawonami kapanis qfita kq kańkwi qdi kq
 my yams. Mr. Spider threw him to the crocodile ; he ate him.
 Panisań kqyak mawon ańqń kqpo ma di.
 Mr. Spider took his yams ; he ate them all.

Record 736.

MAMAWOL KƏBƏNKA.

HOW TO PLAY WARI (MANKALA).

'Bak kəntṭ bəmpa ki balane abil, bepi ainyema bəmpa ki
 Cut wood, make it like a canoe if you want ; make it,
 owa bəs məbi ṭamtru kin raḃəp ainyin owa sq kańḃəp alqm.
 and dig holes six on one side and again on side other.
 Mayihe mabqlqń qtasər boṭ masar q maluka manle
 They are not deep too much ; put stones or seeds four
 rabi nyiń mabəmpa kəḃa manle. Ka oṭəp ńa
 in one hole make them twenty-four. At the beginning of
 ańwol nəḃəli kuluna be nyema mboṭəna ka
 the game you can mix them ; if you want, you put them on
 ańḃəp amu maloń ḃo rabinyiń q be nyema
 the side your, some only in hole one ; or, if you want,

nboṭ mə kq̄naṇu sət̄ɛla ki kəbq̄ra.
you put them in your adversary's ; we call it "to go early."

mampon̄ ukin kanu q̄b̄eli kake kq̄ aṇwol alompi
When they finish, one of you can now go the game straight,
təkəbasi masarə m̄q̄n̄ kur rabi nyin q̄boṭ ainyin rabi nyin
by taking stones his, taking in hole one, he puts one in hole one ;

k̄er̄ə mamboṭ h̄ə sq̄ ka ambi roṇpo basi nȳ.
but you don't put again in the hole where you finish taking them.

Bepi m̄fir masar b̄et̄ b̄o rodi ka q̄naṇu
If you find stones exact only, in front of your adversary,

rabi nyin m̄ər̄ə q̄ masas b̄asi ṇa k̄er̄ə t̄ebasiṇa
in hole one, two or three, take them but don't take them

be mayiri manle r̄əbi nyin.
if they are four in hole one.

Aṇwol af̄əm ṇaran̄ ayi t̄əwol ṇi owa aiyi sq̄
The game, people two play it, and ought

t̄ə ȳəp̄əsan̄e nȳe ; q̄naṇu m̄q̄pukq̄ owa munq̄ sq̄ ankq̄.
to take turns in it ; when your adversary and you again you go.
finishes going

Bepi m̄fir q̄naṇu q̄wol q̄las q̄bahe sq̄ masar
If you find your adversary plays badly he has not again stones
ka m̄əbi m̄q̄n̄, owa munq̄n̄ m̄ba ṇa rabi nyin t̄əkəkq̄
in holes his, and you have them in hole one, to go only

b̄o b̄et̄ m̄ər̄ə q̄ masas owa mabehe sq̄ ror̄q̄mu pon̄,
exactly two or three, and don't reach again to you, finish,
b̄asi b̄ə səba aṭi t̄əf̄q̄f̄ iḃək rabump aṇb̄əlisq̄n̄
take all ; we have it, saying "I cut on the head" ; you can give

q̄naṇu t̄əbei t̄anle k̄er̄ə bepi ṇ̄b̄akhe k̄q̄r abump
your adversary debts four, but if you don't cut his head

ndifkq̄ əṇsq̄nkq̄ r̄əbei rin bepi q̄yema h̄ə
you kill him, you give him debt one ; if he wants not,

ṇsq̄n̄ kq̄ t̄əbei ; masar q̄sata q̄b̄eli boṭəs ṇa
you give him debts ; the stones he gets he can put there again ;

kaman̄əkq̄ hali mabe h̄ə ka mabi ṇ̄q̄ b̄ə.
so you go again ; even if they reach not to holes his all.

Bepi qyema ṭoboṭəs məbi məṛə qwa ḅqyema
If he wishes, let him put holes two, and, if he wishes,
tamataṣyi ṃq masar ṃq məbābat.
more, according to stones his plenty.

Qwě adif	kqmtap kakq	qwa bepə atam kq sq
The one who is killed,	he begins to go,	and if he is conquered,
		again,

q̄b̄eli sq kq hã q̄ba masar b̄ob̄et ʔa m̄ebi
he can again go, till he has stones only exact for holes
ʔamtirukin m̄q. Bep̄e q̄bas̄er kq hã sq adif kq
six his. If he continues going till he is again killed,

q̣ba r̄abe rin	kəḳq̣ kəlapəṣq̣	ke iṭq̣ri mu	səṭelaki
he has debt one.	This going last	that I show you	we call it
kəṭqln̄q̣.			
"to feed myself."			

Record 738.

QLAÑBA 'BAMFET AÑANLE.

THE MAN [WHO] HAS CHILDREN FOUR.

Qtimbaki	kɔŋqyiri	kɔba	afet	nanle.	Amfɛt	ananle	anyɛ
A man	old	once	had	children	four.	These	children
four,							
anɛsɔma	maiɪi,	Bunboto,	'Bande,	'Baŋkali,	qwa	'Baŋkoi.	
their	names	are	Bungboto,	Bande,	Bankali	and	Bankoi.

Qwat qwe ba, ainyisəna Bankoi, qba katiri kanderənon be ;
The who had the name of Bankoi had yams on all his body ;

kətiri ake aɪwɔŋt̪ n̄ɔn ala ki damər kəɾə aɪbəl̄ie yɔ ki
yams these his brothers used to cure ; but they could not do it,

kamakəyenk ; tən tənbenkə aṭəsomɪ ʔa nokq na katiri
so that it cured ; so they hated him for the filthiness of yaws ;

an̄kanə kə kəmə tɛ sɔ kasa raʈun kaɪ aʈəsomɪ
they told him not to mix his sickness with them, because

kōnkōnosēr qwa qyema yq kamakatiri kayēnk.
he is a witch, and he does not want to do, that yaws heal.

Kamapəye na tɔn raɬu are rəbəlɛ maɪwəp kɔ lɛmp
that it may be that this sickness cannot catch him easily

karaɾli qwat qwe ba katiri qkanɛ na kəpa
in this world (?). The boy who had yams, told them that

raɬu qre kɔnɔ kɔnta liɪanɛhɛ tɛn
this sickness, he did not draw it to himself so

aɪ yetek yɔ kɔmɔkulɛ na aɬəsomɪ raɬu are
they ought to permit him to accompany them because sickness this

maleika kɔnɔsqn kɔ ri. Qwat kapon kəfɔf
an angel gave him here. The boy after he finished talking

bɛt qwɔnt baki kɔmɔwɔp kɔ kɔmɔsap kɔ finɔ kakanɛkɔ kəpa
just brother big caught him beat him well, told him that

qwonɪ qlakɔ kane kɔmɔtɛ sq kulən na.
long ago he used to tell him not to again mix with them.

Qwat qkanɛ na kəpa qɬəkɔkanɛ ɬi qkaskɔn kɔkɔne
The boy told them that he will go tell his father ; he went

kɔkas kɔkanɔn aɬi aɪwɔntɪnɔn ainyɔ kɔ qwat
to his father, he told him what his brothers did to him ; the boy

kəpɔ ɓo lom bɛt kɔkaskɔn mɔbal kɔ. Qwat
when he finished telling just, his father drove him. The boy

oɓapɛnɛ kapɛɬ katens raradi kɛrɛ qba wuni
wandered in the town, in search of food ; but has no one

sqn kɔ. Rəsɔk rəlɔmi amfɛt aruni aɪwɔn kəfɔf
to give him. Day next, boys young began to tell

ta qwat qwe qwa yetɛtɛtɛ ofinɔ. Qwat oɓera qwɔ ba
of boy this and action good. Child girl who has

aɪnɛ na Bomsɛlɔ kɔmɔtələ ɬi kɔmɔwɔr ro tɔrɔn
name of Bomselo heard it ; she came from the east

katɛns qwat qrunɪ qwɛ ba katiri təkəbala rɔnɔn.
to look for the boy who had yams, to marry him there.

Aɪwɔntɛ na qwat qwe ba katiri mantəl kɔpa
The brothers of the boy who had yams heard say

qwat qɓera qyi rorun ka naɪkɔwɔn asumotaɪ
the girl is on the road and they went and took their gowns,

kañkqbansa kq. Bomselqn qbane na roron
and went to welcome her. Bomselo met them on the road,

kqmqtasña qwqnt qbaki kqmoyif Bomselqn bepi
and passed them; the big brother asked Bomselo if

qbali bala rñqn kere Bomselqn mqpenşa qlqm sq
she could marry him but Bomselo refused; another again

kqmokqyifkq kqmokkal sq penşa qwe fať qwat
went and asked her; she again refused; she comes near the boy

qwe ba katiri kqmokq yif kq kqmokane kq kapa
who had yams; he asked her. She told him that

bepi qtens tã tãren tãsen qbaliq nankqi tãseke
if she searches years few cannot see him, she will become

qrani kqn. Qwat qbera kqmokqone ropet katensan
his wife. The girl went to the town searching

katens qwat owe ba katiri kqmomankq kqmokqkane
for the boy who had yams; when she saw him, she told

qkas kqn kapa oyemakq ramarakq kqkas
his father that she wants him cured him and his father

mokobasakq qwat ubera qkane qwat oruni ninabot
took him to the girl; she told the boy to-morrow morning

kamakot r' ambonka qwat kqmoyiq ati qkanekqi;
walk to the lake the boy did what she told him;

kqyi wat qrani fino.

he was boy handsome.

Qwat ubera kqmokane qkas kama aset na aset abana
The girl told the father that house their house big;

ta nanarã anset aiñye naposet; rafqiye koman
for the two the house this they built; in the evening when

kqfenta kqwat ubera mqkane qwat oruni
they go to sleep; the girl told the boy to

kqmqbak kasan kəlql kambolo nqn qwat oruni
cut wound small in her neck; the boy

mqpenşa, aťesoma qiyone kq ŭei tãfino tñ qbaliq dif kq
refused, because she did him good [things], so he cannot kill her

kqm̄kol sq kane kqm̄bək qwat kqm̄ q̄bək
 she said again ; he should cut the girl, when he cut,
 kamatir mampat̄ marē rotq̄f ka t̄soi t̄na t̄lqme t̄r
 blood drops two on the ground, and horses, cows, sheep, goats,
 owā yi t̄sēm t̄lqm̄ aīw̄ur.
 and also animals other come out.

Ka rasq̄k ralqme kqm̄kanē kqsq kqwatē
 On the next day she told him again ; and the boy,
 m̄gbak kap̄ela t̄mank pindi qwayi ēt̄ ēt̄ep
 when he cut, rice, corn, *fundi* and other vegetables
 ql̄qm̄ k̄m̄ē wur kq̄basi atar k̄ba t̄māt
 other a hundred came out ; he took slaves twenties, five
 kqm̄sq̄na qkas qwayi es̄et k̄ba t̄mat aīw̄q̄nt̄
 he gave to his father, and also houses twenty-five, brothers
 asas ainyi kqm̄basi m̄bq̄nq t̄q̄f̄t̄ t̄mat kqm̄sq̄n̄ na
 three these took gold (pounds) ten-five they gave them ;
 kankanē na k̄p̄ā b̄q̄pi t̄er̄n̄ t̄er̄n̄ t̄etase q̄t̄obak̄na ;
 they told them that : if years two pass, he will hang them ;

mat̄er̄n̄ t̄ebeke, kqwat qwe ba' aīnes 'na
 when the two (years) reach and the boy who had the name of
 Bañk̄qi m̄qwura olan̄ba kqm̄ok̄dif̄ na ; qwat q̄bera
 Bankoi sent out a man to kill them ; the girl
 m̄q̄n̄emt̄ene kqm̄q̄sek na atar. Mal̄en t̄q̄ ton̄q̄i eȳet̄et̄ol
 begged, he tied them as slaves. So to-day, cattle
 yi eȳet̄et̄ep me yi am̄fet̄ aīaran̄ ainyīna. Aīnye
 and cultivated plants and children four are theirs. This
 ant̄ek̄e sasu k̄p̄ā be wuni q̄ba rōt̄ui t̄ebī aīn̄q̄.
 teaches us that if anyone has a disease not to hate him.

Record 737.

PANIS NA PAK̄ONANKA.

THE SPIDER AND THE CHAMELEON.

Panis na Pa k̄enan̄ka antor̄ rokamp
 The Spider and the Chameleon went down to Freetown.

məmānkqne kamfir təmai rəkqlq manfir
 As they were going, they found bees in a hole. When they found
 təmai ainye kamañ kq bañ nant təkərewura ña.
 the bees these, then they went fetched fire to take them out.
 Panisañ kqm̄kane Pakənañkañ wan rekəne
 The Spider told the Chameleon, "child, come and look,"
 ma Pa Kənanka okəne nisañ kqm̄təñ kq kq̄fant
 when the Chameleon peeped, the Spider pushed him, he fixed
 anq̄te ka akqlq nañkañ qyi ka akqlq mərə
 the rag in the hole ; the Chameleon was in the hole days
 tamatrukin kq q̄təktakne qwa kqwur yi ɛraka ɛboi
 five one, then he struggled and came out with honeycomb fat ;
 ɛraka eyi kq̄bant kqm̄pəs qwa kq̄nakət
 these honeycombs he broke he made into balls and fried.
 nañkañ mq̄pəñ nakət təbote qsq̄ñ
 The Chameleon when he finished frying the balls, he gave
 qyakq̄ñ q̄təñ qwa kq̄kane kq̄kq̄ñq bəp roset rokqm
 his mother hers, and said he was going to climb on the house top,
 qwa kqm̄q̄təla Panisañ kqpa Panise retəmo
 and then he called the Spider and said : "Spider, come and taste" ;
 nañkañ kom̄kane Panisañ kəpa kq̄ñ nañkañ qyakq̄ñ
 the Chameleon told the Spider that he, Chameleon, his mother
 kq̄ñq̄dif aṭesomi q̄bakikq̄ kə nən̄k kq. Panisañ
 he killed, because he was tired of seeing her. The Spider
 mq̄ təlyàne kqm̄kq̄ b̄ak kant̄ kəbana kq̄dif qyakq̄ñ
 when he heard so, he went to cut wood big and killed his mother,
 kq̄bant ro təbot qwa kq̄paṭ k̄er̄ə təbot təlqlhe' b̄è.
 he crushed into balls and cooked but the balls did not cook at all.
 Pa Kənanka kq̄ kane pa nisañ kqm̄k̄aṭ təbot̄ ka ɛləkət̄
 The Chameleon then told the Spider to put the balls on stumps
 kama anr̄ɛi rəfəis ti k̄er̄ə təbot təlql he sq̄.
 so that the sun may heat them but the balls cooked not again.
 Pa Kənanka kqm̄kane qya kq̄ñ : ya tora
 The Chameleon told his mother : Mother, come down,

iyema bo kala pa Nisañ masq̄tnq̄ñ. Pa Nisañ
I want only to return the Spider his tricks. The Spider
moq̄əl yañe q̄ [kq] mobok bau q̄tara ti kəpa akəl
when he heard so he cried aloud he knew that they returned on
kq bo.
him only.

Record 739.

AMUMP ÑA PANIS WAIYI PALEM̄.

THE STORY OF THE SPIDER AND THE HARE.

Are nyiñ ka Pa Nis q̄fir̄ kəbēnkət; kókq̄ ka palēm
One day the Spider found a skull; he went to the Hare;
kókq̄ pa Palēm̄ mandik̄q̄ne kamaskq̄ rokan̄t̄
he said: "Hare, let us come, let us go to the bush,
kamaskq̄ kapəra owa' mandik̄q̄ne Palēm̄o q̄pa.
let us go hunting." "All right, come, let us go," the Hare said.
Palēm̄ q̄kerē an̄tan man̄k̄q̄ne ponē ka abip aboboro
The Hare took a dog, when they went; soon they caught a "fox."
Pa Nisañ kókq̄ pa kq̄no kəbēnkət kq̄n kədif.
The Spider went and said it was his skull that killed.
Lq̄kq̄ alq̄kq̄ q̄yq̄ mq̄yq̄ kerē alq̄kq̄ nyin ka an̄tan̄
Every time he did the same but one time the dog
q̄kq̄ləsa q̄na ka q̄bai ow' q̄mat̄əla antura.
caught the cow of the chief which they called the bull.
Pa Nisañ, mq̄kq̄inyi q̄fə̄t, kq̄t̄əla Palēm̄ kq̄kanē kq̄ kəpa
The Spider, for he was near, called the Hare, and told and said
an̄tanamu qlasa q̄na ka q̄bai tə palēm opa
your dog has injured the cow of the chief, so the Hare said
kerē eninq̄ nlapa kəpa kəbēnkət kamu kamala l̄sa
"But you used to say that your skull is what catches
t̄asēm Yelapan kerē ton̄ ipa kəpa an̄tanramu
the beasts." "I said so, but to-day I said that your dog
kq̄ləsa.
caught them."

Pəwonię kanlańba qder kq̄nənk ńa kq̄təla ńa
 At last the man came and saw them, he called them ;
 ma mantuńka ; kq̄kerę ńa ńa qbai qbai mqbəli
 as they argued, he carried them to the chief ; the chief can talk
 fq̄f katək finqi kq̄pa i Pa Nisań mənke ʃasomi
 palavers well ; he said : you, Spider, you steal because
 kəbēńkət kamu kabəlię ləsa abōborq̄ń q wəro. Ta qbai
 your skull cannot catch a "fox" or a rat. So the chief
 q̄pa kq̄nq, kq̄mqsq̄ń ʃəna ʃamtruķin, ńaran ʃa qbai
 said : he, let him give cows six, two to the chief,
 ńanle ʃapalēm. Pa Nisań kq̄basi antis kq̄kq̄bak abump
 four to the Hare. The Spider took the knife and cut the head
 ra q̄na kq̄kq̄bəs rotq̄f kq̄kq̄boʃ ri wuni o wuni
 of the cow and dug in the ground and put it, no one
 q̄te yeʃe kq̄mənəkəņę roron. Pəwonię
 knows it, and went and hid on the road. Very soon
 kasusunarań ańke rę ʃəna ʃamtruķin ańkeręńa ropet
 two Susu men came with cows six taking them to the town
 mq̄nəńai kq̄təla ńbqi q̄ņę ka qbai
 when he saw them he called them and said : the chief's cow
 q̄wq̄n dabi wərenəmarimi kamas wura kq̄
 has fallen in a hole ; I beg you to help me to pull it out.
 mander ri andimēmər ri kamańwura kqi rabump kantosi
 They come and try to pull it out ; the head they pull up ;
 kapanis q̄pa iyq̄ q̄na ka qbai nədif ti
 and the Spider said : now, the cow of the chief, you killed it,
 yanu bo kęre bepi nəsq̄mi ʃəna ipa yę ʃi qbai
 you only, but if you give me the cows I tell nothing to the chief
 owe wuni olas wa q̄wq̄baki rofqr ; bepi q̄nənoi q̄dif nu
 who person bad and cruel ; if he sees you, he kills you ;
 ta ańfəm nasq̄ńkq̄ ʃəna kęre q̄yēmaęńa
 so the men gave him the cows but he does not want them,
 q̄kq̄bqrq̄nda ; mańfəm ańęmtēne kq̄
 he is going to make a report. When the men begged

mə tələ kəpa ibasi na atasəmi səyimu
before he agreed, he said : I take them because you and I

riyatki. kəsqən anaran ka qbai qwa ananle ka paləm
are friends. He gave two to the chief and four to the Hare

are alqm ka qbai qkane anlanba naran kama kədif qna
next day ; and the chief told men two to kill one

ukin. Pa Nisan tatək kətuŋk kowur roset
cow. The Spider in the night ran away, left the house

kəqəwqən rokor ka qna q kəbak kabuŋ
and went into the belly of the cow to cut the heart ;

kə qna məfi ka anfəm andər ka ambap onan ofi
so the cow died and the people came and found the cow dead

ka anŋinkə ka anson amfet amputu
and they skinned it and gave the children the stomach

kamanəqyak ni manəqne kantap koyak ni
to wash it ; when they began to wash it,

ka panis owur kəpa nan kuru
the Spider came out and said : you, God

asənyəno əfəre mandefita yet əlas eyi karuma
did not give you eyes to throw things bad these on gown

rami rafino mandərnukəne kama ikərqədanu ropet
my fine, come let us go that I report you in the town

ka qbai manəqne ka qbai kəsqənəq tənə bə
to the chief ; when they went to the chief, he gave his cows all

tayet yən ənəkose.
for the things his that were dirty.

Kapanis qkerəkə karani kən Nakr. Bepi antədifna
The Spider took it to his wife Nakr. If they are not killed,

yanəkaki kənəma sumo (?) amumpəmi apone kələninina
they are still eating it. My story is done ; look at it

marano.
growing.

TABARI ÑARAÑ MQRQBAÑ NA KEREYUMBO.

TWINS TWO MORBA AND KEREYOMBO.

Owoni qwoni qtas, qlañba yola qnoyiri kqba t̃abari
 Long ago a man rich lived, he had twins
 ñarañ t̃abari aĩnyi ambq̃terañq̃ fiñq. Añf̃et
 two : twins these loved each other well. The children
 añt̃elakq̃ l̃oma kat̃akat añt̃ek̃a sq̃ bãta q̃bamp qwa
 used to go fishing often ; they learn too to set traps for birds and
 anla sq̃ kq̃ k̃epim makomi mañ̃añt̃ raỹer ka
 they are used to go also to pick fruits of the tree near
 k̃ayañka ka ankrifi q̃las. k̃er̃q̃ t̃abari malat̃q̃ñ
 the cave of the *kripi* bad, but the twins, when they only
 tam makomi ame añ̃añt̃ mankomi amfir kapa al̃q̃kq̃ b̃e
 tasted fruits these the tree bore, found that each time
 andi makomi añt̃el̃ñq̃ mañ̃q̃ñq̃ k̃er̃q̃ q̃l̃as̃iñq̃mi t̃akañq̃nu
 they ate the fruits they felt happiness, but I am sorry to tell you
 kapa q̃bok ñarañ naiyi kañañt̃ anatisq̃ ro t̃abari
 that two snakes lived on the tree same where the twins
 mañk̃q̃pim makomi. q̃bok ñarañ aiyika ñañt̃ aĩnyi
 go to pick the fruits. Snakes two which lived on the tree there,
 añf̃et nañk̃q̃pim makomi ka q̃lint̃apir
 [of which] the children go and pick the fruits are on the top
 wa ñ̃añt̃ q̃wa sq̃ makomi meyi ka q̃lint̃apir wa ñ̃añt̃
 of the tree, and also the fruits are on the top of the tree
 poñ
 last.

Mam̃f̃et̃ ñaiyi rob̃q̃nkq̃ mand̃ makomi kañt̃el̃ abok
 The boys were in the wood, eating the fruit, they heard a cry
 q̃l̃as̃iñq̃ rop̃et̃ kai kamañk̃el̃ kabuk̃e rop̃et̃ k̃er̃q̃
 pitiful in their town ; they returned running to the town but
 mambek kamanfir k̃epa q̃kas k̃q̃ñ q̃fi
 when they reached it they found that their father was dead ;
 k̃er̃q̃ añf̃et̃ añk̃el̃ kas̃el̃ rob̃q̃nkq̃ ka ñ̃añt̃
 but the children returned laughing to the wood to the tree ;

kere, ah, ma ambek qdere ka ankri fi mawopna
but, ah ; when they reached the spot, the *kri fi* caught them

kamañkerewura kakayañkəkañ kaləs, ka aňyq
and took them to their cave bad, and they make

amfet aňarañ antomq atomq aňyepy i ta aňwəñ arəñ.
the boys two dance a dance which is that they wear the mask.

Añkri fi ambā anaita aloko ña ti qwa andif he amfet
The *kri fi* had good temper at the time and did not kill the boys

kere kamañkañ ña kəñ kañ afo manu kəpa
but told them to go and tell your people that

nñañ nə pon kasa ka aňtol ña añkri fi kere ampa
you have joined to the "Society" of *kri fi* ; but the palaver

ta erəñ lui mambqisahe qwa areore
for masks our is that they are not wet, and every day

ta ñatai ña kama anrei awqs bepi ampqmer otane
that they are dried, that the sun dries ; if they are damp a little,

aťasoma bepi ambqisa amfet aňfi bo.
because if they get wet the boys die.

Kere tenəpanə kapa amfet ñaba botəñ kara
But do not forget that the boys have only their mother,

hali kas qkaskañ ofi ; mqrəba inyi qyakəñ
no father ; their father is dead ; Morba this his mother

qbqtərəheko kere are iyin Mqrəbañ ña Kereumbo
did not love him but one day Morba and Kereyombo

kamañkəñ ləma kakə qyakəñ kəmotai arəñ
went to fish and their mother dried the mask

kamawos mayapqmer qtañ. Ma anyi ka
that they may be dry, as they are damp a little. While they were

kaləmai akqm kamakabā mapəbi ke Mqrəba kañ
fishing the rain then darkened ; when it grew dark Morba tells

Kereumbo mañkalane ropet aťasoma yañ
Kereyombo : let us come back to the tow because mother

qbəli e tañ iwəñ arəñ ami, apa roñ, bepi ambqise,
cannot carry in mask my, they say, the mask, if it is wet,

ʃasəfibo. Pəwone k ɔtasər kakqin der gya koñ
 we must die. It is not long passes before rain comes. His mother
 komobasi arqin ka Kereumbo kqnotei owe ka Mqroba
 took the mask of Kereyombo, and left that of Morba
 rokara kqmqtabqisa kama ankriʃi andifkq kere ma
 outside that it must get wet and the *kriʃi* kill him, but as
 Mqrobañ ɔtara kəpa ɔyakon ɔbɔtərəhe kq kqmqpa
 Morba knew that his mother did not love him, he told
 Kereumbo gwa ləntqin mikanemu kəpā arqin ami
 Kereyombo : all right, to-day I told you, that : mask my,
 yañ obəlie tqna kq kakqin mpa munq tɔtqin
 mother cannot carry it from the rain ; I said you to-day
 kqri owa kake iba botqin kəkqfi kere mañkqnfiri
 go there ; and now I have only to go and die ; but let us go die ;
 owa ka Kereumbo ɔlat he Mqrobañ kqmo basi arqin
 and then Kereyombo was not wet Morba took the mask
 kolomanə roboñkq ɔpaiko kqne kqmo
 went straight towards the wood ; started to go, and
 wqin roboñkoe Kereumbo kqmqpa kame kamasə naranəñ
 entered the wood ; Kereyombo said wait that we two
 səkqnefi. Mqrobayi tiqpa ɛ ɛ minəñ təkqnebo ikqfinənsq
 we go die. Morba said : no, I will go alone, go die alone,
 aʃəsoma iləsər alaheri ɛmi kere Kereumbuiñ kqmqpa a
 because I broke my promise ; but Kereyombo said : ah,
 milá tqin boʃ kameremi kəpā rofi be minəreñnefi
 I put a promise in my mind, that, where you die, I will die ;
 tienyi mañkqne səkqf tonq kqpa wa mañkqne
 so let us go, let us die to-day ; he said : all right, let us go,
 kamasəkqfi antaiañerun aqsiñ kama añkqwañ karuiñ
 that we die on the road ; sadly they go on the road
 are mañkqne lako di maqomi ana nala
 that they are used to go to eat fruits which they used to
 pim ka nanʃ ampohe rəs faʃ kakayañka kamantəl
 pick on the tree ; they are not yet near to the cave when they

aṭoder	rodikañ,	oninis.	Kəmqəqba
heard someone coming	in front of them,	terrible.	Morba
pa	mawur	kamakq ṭəfi	səbahəsq
said	let us come out	to go and die ;	we have not again
təṭə mɔyq	kamañwur	ka qkrifi qwopəña	
now anything to do ;	and they came out	and the <i>kriṭi</i> took them	
kqmo qkerəña royañka	añkrifi	ukin okin qbanəne	
and carried them to the cave ;	the <i>kriṭi</i>	every one had mouths	
təsən ṭofat	ṭəkəsəm amfet ainyi	ambek ba ḃet	
ten	to eat the boys there ;	when they reach exactly	
kama wopəña	ampunsane punsane ña	kampun an sqm.	
to take them,	they stoop to them	and eat them all up.	
Olokəti wati.	Ṭiañ bepi wuni	qba afet	ṭəqrusəme
(Moral.)	So if a person	has children	let him behave
ṭebəñaña bqtər	okin okin.		
not to have love	one one.		

AMUMP MAPANIS YI AÑKRIFI.

A STORY OF THE SPIDER AND THE KRIFI.

Akrifi	amba emes	kere antə	amañbenyi.
Some <i>kriṭi</i>	collected eggs	but did not know	how to hatch them.
Are nyin	panisa	pəbenə qkq	kantəf ña
One day	the Spider	happened to go	to their country,
mokoi	koyanə	kawontəkqñ	ka lqməkq
when he went,	he lodged	with his brother ;	they told him
amump	owa aṭori kq qdər.		
the story	and they showed him the place.		

Panisa	bət bət	qkqne	kañkrifi
The Spider	early in the morning	went	to the <i>kriṭi</i>
kqkanə ña	kəpa qṭara	mamañben emes :	añkrifi
and told them,	that he knew	how to hatch eggs ;	the <i>kriṭi</i>
ambət kq yi mbəne mbana,	kere qyenka	ṭap kqyq mapant	
received him	with great joy	but before	he set to do work

kq kanę na kępa ayi tękanta kq kanset tęprei
 he told them that they must shut him in the house for days
 malqmane.
 some.

Ankrifi anseq owa mrei mętan anis qpodi
 The *kriři* agreed and in a few days, the Spider ate up
 ęmeř bę pętas bo rin are bęnę anrei alqm,
 the eggs all except only one, that is hatching. Next morning
 kq kanę ankrifi kępa oqkņę kęre yęnka kanti
 he told the *kriři* that he was going but before you open
 anset nęyi tę kar hā ikņę aboli pęn mapęyi amfęt
 the house, you are to wait till I get far away, or else the chicks
 anęanmi.
 will follow me.

Ankrifi ankar hā qkņę qboli ainyęnka kanti
 The *kriři* waited till he was far, before they opened
 anset owa anlqkq naři anis qkņę ka qwęntękņę.
 the house and by that time the Spider had gone to his brother.
 Ankrifi ainyira owa ankulq tamrei meřęti, owa ka kařęn
 The *kriři* sat and cried for many days and in the midst
 ka qņsine wań qbar qder dayęr kań kqyif na
 of sorrow their, a hawk came near them and asked them
 ařęsomę mańkulq ainyęń ka kanę kq' kępa panis
 why they sorrowed ; they were quick to tell him that the Spider
 qpodi ęmeř yań bę ambar qęmaęęmahe kqkņę
 had eaten their eggs all. The hawk did not wait, he went to
 kapanis owa okanę kq kęmańkņę kokqř yikņęq owa
 the Spider and told him to go and walk with him ; and
 kańkņę ka qder ro ankrifi aińyi. Panis qnank kępa
 they went to the place where the *kriři* were. The Spider saw that
 amfęt ankrifi, qkane ambar kępa
 they were near the *kriři*, and told the hawk that
 qkqę sq kędi owa pabar qnank kępa panis
 he would not go further, and the hawk saw that the Spider

qyema buke qbasikq kqbukenę kq kańkrifi
wished to run away ; he took him and carried him to the *krifi* ;

amumakq yęmbone tama yqs nq qfinq.
they thanked him with joy for deed his kind.

Kake panis qpote ka ańkrifi. Ańbasikq
Now the Spider was left with the *krifi*. They took him

owa ańboťkq rakal ębana ęlqli anyi anfitá
and put him in a hamper of bananas ripe, which they threw

robat ameręna ťakęluń anis, kęre
into a stream ; they intended to drown the Spider, but

ańkal ańkqne ęę pębqlqńhe kur kankrifi. Panis
the hamper drifted to a place not far from the *krifi*. The Spider

qwur kańkal owa kqťęp kędi ębana
came out of the hamper and began to eat the bananas,

kęre ańkrifi ańań kq qwa yinęmp ańlęma tatqń kęre
but the *krifi* saw him and with hooks fished for him, but

qlęmp oyqń ańęmp qťęma ratańk qťęla
as soon as a line held on a root, he called out :

aťami.

I am caught.

Ańkrifi ańťęlbo ańliń ańfqs ańa bę
The *krifi*, when they heard this, pulled strength their all

ameręańon kę kara panis robań kakayqm ańęmp
they wished to bring the Spider ashore ; in doing so, their hooks

opoťła ka ęťęńk. 'Panisa qkisi.
were left in the roots. The Spider escaped.

PANANKAÑ ÑA PA LAMPAÑ.

THE CHAMELEON AND THE LOBSTER.

Qlqkq nyin iya kqńgyiri kqkom watabęra ifino owatibęra
Once an old woman lived ; she bore a girl beautiful ; girl

awe kqńakerę ro ańťęf ańtalanę qwa qwe yęma
this was carried to where the country ends and who wished

ʔəkənanʔəkʷ ʔa nɪkʷaɪnɪkʷ ro daru rəʔalanə kəkʷ ka
 to marry her must go where the world ends, to go where
 watibəra ɔwe ʔamba kəʔasi kabai kabana owura ka karakɔn
 girl this ; must cross the sea big take (her) from her mother,
 aɪfəm be kantamrʷ kəkarakʷ ka ʔašəm ambəmpa ʔəbil
 People all failed to bring her and the beasts made canoes
 ʔəbana kantap ambias əɪa pasampan kəpa iʔəliə ʔimənə
 big to begin their voyage. The Lobster said : I cannot hurry,
 ikar ras ampokʷənə mayənka ʔəp ambiasəmi
 I will wait till they have gone before I start my voyage.
 ʔašəm ananda pokʷənə aɪlɔm aɪbasi ʔərəɪ kəmekin
 The beasts have gone, some take years hundred
 kə ʔəbik ka wat ubəra Pasampan mɔnɪnɪk nɪa
 and not reached the girl. The Lobster when he saw them
 ambora kowul kʷəmpa əbil
 [how] they did before him stayed and made a canoe
 nɪa kəpoka kʷəp ambiasənɔn kanrei aɪɔm
 of midrib of palm and began his voyage ; on the day next
 bət pasampan ʔareɪ nɪn kobəp nɪn laba
 early the Lobster in one day found them that have
 ʔərəɪ ʔəba kʷtas nɪn kʷbek owatibəra
 years scores ; he passed them, he reached the girl
 kʷpa kamaʔonakʷ ɔwat ibəra kʷpoʔən ka pasampan ;
 he said, to cook for him ; the girl cooked for the Lobster ;
 ɔpodi kapa anrealɔm pasampan kʷəp mbias nɪn
 he has eaten ; the next day the Lobster started their voyage ;
 kabap nɪa are aɪɔm adɔr ɔbak nɪn ; kantola
 they found them next day, hunger overcame them ; they begged
 kʷ yɪna kampa sɔ kamɔbakəɪa
 him to give them ; they said again to embark them
 kʷbakɪa mayema ʔəkəbek. Tɔ Paɪnɪkan kʷkane
 he took them on they wished to reach. So the Chameleon told
 board ;
 ʔašəm kamanɔi pasampa ɔwatibəra kama
 the beasts to take away from the Lobster the girl, to

sqnkq ka sek pasampan qwatibera ; kafita
give him, they tied the Lobster's girl ; they threw
kq romanṭ ka panañkan qḃasi qwatibera
him in the water ; and the Chameleon took the girl
han tonqn.
till to-day.

OWAT UBĒRA OIYĒMA ṬEBALA R OWUNI BAKĒBUR.

A GIRL WILL NOT MARRY

A MAN WHO HAS A SCAR.

Qḃera kqkqne kom wanəkqn qwanqwi mqbaki
A woman bore her child ; this child, when it grew,
kqkane qkara kqn iḃeliḡ bala re wuni ba kəbur
she told her mother I cannot marry anyone who has a scar,
aṭesoma kqn fino qninis ambai
because she beautiful wonderful. The chiefs
ander kowat oḃera ṭəkə nanṭa kq kḡḡḡ qselqḡḡ
came to the girl to marry her but she did not agree
aṭesoma amba ṭəbur antamrḡ ṭəkənanṭ kq.
because they had scars ; they failed to marry her.
Are nyin watoruni qḡḡḡ ropet owatubera qnanṭkq
One day a boy came to the town, the girl saw him,
kqḃukḡ kqlañba ofet kqpa munayi qwos əmi
she ran to the man young, she said : you are my husband ;
kqḃasi kq rḡset əkqn kqson kq qyira kqkqneḡ
she took him in her house, she gave him a seat, she went
kakara kq kqpa : ya apəla apəla sq
to his mother, she said : "mother, rice is spoiled again,
basi nṭḡna qwos əmu iya qna yema fi
take and cook for your husband, mother the cow is dying ;"
basi nṭona owos əmu ya makantṭ
"take and cook for your husband ;" "mother, groundnuts
mətei basi nṭona owos əmu ya
are rotten ;" "take and cook for your husband ;" "mother,

[illegible]

kɔ̀nkɔ̀n yaii yaii paia kɔ̀nko ikoné.” ańfəm
People

bɛ ropɛɛ antəmne ander atəbatəbat ka karare
all in the town wake ; they come knocking at the door,

kɛrɛ kəkantiyɛ ka olańba qder ɽun karare
but it did not open ; a man came pushed the door

kakantɛ ma ańwɔni ańırań qfənta otɔf
and it opened ; when they get in ; the python lay on the ground ;

kańbai kɔtulun rokor kɔwat obɛra owur.
they split it straight in the belly and the girl came out.

PA NIS QYEMA TƏKƏ NANTA.
THE SPIDER WISHES TO MARRY.

Wunibum kɔnqyiri kɔba watibɛra ifino qwatibɛra
A woman lived ; she had a daughter beautiful ; the girl

kɔnq tesa qwe' oyema ɽəkənanɽa kwe ɽa qkara
pleased who wished to marry her was to bring

yɛɽɛsas kəbənti kəla ɛɽim arańk akəli owa
things three, a cage full of wild geese, a living elephant, and

rəsik roşıp rəba maɽır aɽə ɽəkane afəm bɛ qwa ɽasəm
the tooth of a leopard bleeding ; she told people all and beasts

ɽarɔkant kafəm ander kətɔtɔkq ikin ikin
in the bush ; the people came at first, one one,

kɛrɛ ńamɛ kampotamrɔ qwa anlɔn amfi kamapant.
but they all failed, and others died in the work.

Kələpəsɔ ka ɽasəm ɽarokant ander mɔmabaki ambana
At last, the beasts in the bush came by ages, the big

owa ambaki maɽır kańkɔ kɔtɔtɔkq kɛrɛ ńamɛ
and the strong went first but they all

kampotamrɔ. ka ɽasəm arəkarək ander kapaisań mɔbɔnɛ
failed. And the beasts smallest came, jumped for joy

ka ɽatək ɽań ɽəlɔl ɽa kakɔkań kańkɔ ikin ikin ńamɛ
their feet little, for their turn ; they went one one ; they all

kantamrō tañ bo panisañ mōdər ʔa kakōkōñ
failed except only the spider ; when he came for his turn ;

kōkōne kanikara kōñ sq kōyif kō' kō mapant
he came to his mother-in-law again ; he asked her what work

mōyo mayenka osata ɔwatibəra ɔwa mōpun
he should do, before he gets the girl ; and when he finished

kokane ʔi mapant rəbətət ralqm panisañ kōyokane
she told him the work ; early morning next the spider woke ;

kōkōne katabat rayər yēkqbəntiən kōkanə ətīm
he went near the streams with a cage ; he told the wild geese

kəpa kōnɔ añbasi kərə yi anfəm ropet kəpa ətīm
that he took a bet with people in the town that wild geese

añbolie la kəbənti mōkq ibanq ; kō kqbo
cannot fill a cage like this I have here ; when he went on

kəfɔf n' ətīm kəpa ətīm añbəlīe yōtʰi pəwone
saying to the geese that geese cannot do it ; not long,

kənsəlɔ kakəfɔf kəpanis kənwqm kakəbənti
they agreed to the words of the spider and went in the cage

owa nən bə nənpowon panisañ kqtañ kadare kōkerə nā
and they all went in ; the spider shut the door ; he took them

ropet kanikara kō robət bət ralqm sq
to the town to his mother-in-law ; very early next [day] again

kōyokane kō kōne kamapant mōkqbəne pa rañkañ
he woke, he went to the work ; when he met the elephant,

kqpa ndirei pa rañk ʔenyiba tonqni
he said : "good day, Mr. Elephant, how are you to-day ?"

ka parankañ qpa minəyənki mader kərə ko
and the elephant said : "I am very well, but what

karqmu robəbəbət renami panisañ mōyi osqm
brings you very early to see me ?" The spider was a beast

oʔempi kqpa asomi afəm abaki ropet ʔəkəder
clever ; he said : I am sent by old people in the town, to come

owa ʔəkanəmu kəpa munqñ bəlʰe der tañkañ ropet
and tell you that you cannot come one day to the town,

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